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A Nation at Prayer

BY

W. B. TREVELYAN, M.A.

WARDEN OF HOUSE OF RETREAT, BEACONSFIELD; FORMERLY
WARDEN OF LIDDON HOUSE
JOINT EDITOR OF "VIA VERITATIS: NOTES FOR DAILY
BIBLE READINGS"

WITH A PREFACE BY THE
LORD BISHOP OF LONDON

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BISHOP OF LONDON'S PREFACE.

THIS book speaks for itself, breathing as it does a truly devotional spirit, without being in any way exaggerated or sensational. The passages selected for Meditation seem to me singularly well chosen, and I think that the book will be found valuable, not only during this great crisis in the history of the world through which we are passing, but long after it is, we trust, happily over, as likely to foster the devotional life of the Church.

A. F. LONDON.

FULHAM PALACE,
October 1st, 1914.

COMPILER'S PREFACE.

THOSE of us who have to stay at home, and can do, or seem to do but little in the way of active work for their country at this time of her grievous need, must wish to fulfil to the uttermost the duty of prayer. Every Christian knows that after all this is the most effective service that anyone can offer, and it is with a view to affording some guidance in this that the following Manual has been compiled, with the approval of the Bishop of London. It may be well briefly to explain the outline of the book.

I. PRAYER.

To say a prayer at mid-day, or at some other hour, even if to be alone or to kneel down is impossible, is what almost all of us can do; and many who, from illness or other causes, have wakeful hours in the night or early morning, can devote them also to prayer. The first part, therefore, of this Manual gives not only Collects, etc., to be used with ordinary morning and evening prayers, but also brief devotions for use as opportunity occurs.

II. DEVOTIONAL USE OF SCRIPTURE.

It is to the Holy Scriptures that we shall naturally turn at such a time as this, to gain that

temper of combined penitence and courage which we need. We must be careful not to miss any lessons which God is intending to teach us through the present distress. It may well be that we needed some such rude awakening, that many of us were growing careless, selfish, luxurious, dead to spiritual things, or satisfied with miserable, fanciful substitutes for religion, as has usually happened at a time of elaborate civilisation, and that it is only through a discipline such as few of us have ever dreamt of, that we can be brought to real penitence and "true religion."

Nor is it only penitence and discipline that we need. We must be cultivating also a temper of quietness, trust, and hopeful courage, avoiding anything like sentimentalism, undue emotion, or excitement; and this not only for our own personal strengthening. Each one of us is a part of the body corporate; each, too, as being baptised, is a member of the Body of Christ, "we being many are one body in Christ, and every one members one of another." Thus our temper and mental attitude affect the whole community, whether actively engaged in fighting, or obliged to stay at home.

"The Heart of the Nation" is no empty phrase, for it is a psychological fact that the corporate temper has much to do with success or failure, and we must realise that to this corporate temper each one of us inevitably contributes his share.

Now it is the devotional use of Scripture which will above all else help to form this temper of combined penitence and courage; there we shall learn, half consciously, half unconsciously, something of that simple faith and courage of the Old Testament saints, which, for instance, marks the Psalms and Isaiah, the faith which enabled them to lean on the power, eternity, and unchangeableness of Almighty God.

It will not do to be content with a mere perusal of Scripture; we must "read, mark, learn, and inwardly digest"; we must "hide" God's Word within our hearts. This is difficult for us unmeditative Westerns. Those who know the East will understand how an idea may become a veritable part of the texture of a man's life. Mr. Meredith Townsend, in his "Asia and Europe" says, "None but those who have lived long among Asiatics can understand how an Oriental mind can brood over an idea. It is perhaps the most marked distinction between him and the Western man: the European *thinks*, the Oriental only *reflects*, and if left to himself, the idea, turned over and over endlessly in his mind, hardens into the consistency of steel. Thenceforward it is part of the fibre of his mind, something on which argument is lost, on which he at all times and in all circumstances bases immediate action."

The second part of this Manual, then, provides

passages of Scripture, often quite brief, sometimes scarcely more than a phrase or a sentence, usually familiar and easy to remember, which may be stored up in the mind, carried about and pondered, even in the midst of the most active life.

Keble's words, in the *Christian Year*, for St. Matthew's Day, are too familiar to need quotation in this connection.

III. APPENDIX.

The third part of the Manual is of the nature of an Appendix, and contains short extracts from various writers, ancient and modern. The Compiler had intended to add a few hymns, suitable for devotional use. But this need has been already supplied by cheap reprints which may easily be obtained.

The immediate object of this book is to provide devotions for present needs. But it is hoped that it will be found to be of use at other times as well. Thus, for instance, the passages suggested for Bible readings are wider in their range than they would have been if the narrower purpose alone had been in view. It will be noticed that no attempt has been made to select passages from the Gospel or First Epistle of St. John; it was felt that such selection was impossible, and that they should be read as a whole.

THE PSYCHOLOGY OF WAR.

At the time of the South African War, the then Dean of Christ Church, Dr. Francis Paget, wrote :[1]—

"Before us are the facts of war, on a scale that makes one shrink from using many words about them. We cannot avert our eyes from them : we ought not, I think, if we can help it, to shrink from trying to understand them, to look at them with our reason, to give them their place, whatever it may be, in our view of human life. We ought not to believe that, from this great part of our experience, the faculties which God has given us and the thought of God Himself are shut out; that they must stand aside, as it were, while men go out to scenes and deeds and sufferings of which no rational and religious account can be given. And we cannot, I think, take the bare fact of inevitableness as either a rational or religious account of this or of anything else which in a like way perplexes us. For the account which we accept must be consistent with an unshaken faith in the omnipotence and wisdom and goodness of God.

* * * *

"I believe that in the minds of most people there is a feeling that war seems a strange thing to be going on from age to age in a world which

[1] "*The Redemption of War*" (*Longmans*).

is under God's rule; and at the same time a surmise at least that it is not merely an unredeemed misery; that there is some account to be given of it, something to be discerned in it, which, the conditions being what they are, makes it intelligible, and reconciles the two facts of its continuance and of God's love. Such a surmise is encouraged by the position which war has held in art and poetry throughout all ages, and by the position which it holds in the Bible; and it is not incompatible with looking forward to a day when 'nation shall not lift up sword against nation, neither shall they learn war any more.'

* * * *

"Surely war, like every other form of suffering and misery, has its redeeming element in the beauty and splendour of character that men by God's grace show in it. Everywhere, in every day that passes, in more ways than we can dream of, self-sacrifice is redeeming human life; and this mixed, bewildered world is led forward and brought nearer to God by the lives of those who give themselves for others. Constantly we fail to see that this is so, and sometimes we do not want to see it; sometimes we are too stupid, or too busy, or too self-centred. But it is the truth of human life: men raise themselves and raise others by the sacrifice of self; and in war the greatness of self-sacrifice is set before us with a plainness and intensity and vividness that we cannot miss. Men, with all that

we have to make us love life, face death for their country, their duty, their comrades; and the world sees it; and some learn what it means. The banner of self-sacrifice is lifted up so high, it stands out so clear against that stormy, lurid background that, for all our preoccupation with our own cares, or business, or pleasures, we cannot fail to see it. The whole broad scene of war bears, indeed, that impress; it is a scene where multitudes of men stand as pledged to bear hardship and danger for the sake of a great cause; to give their life, if need be, that their fellow-countrymen may live in freedom and security. And out of the scene thus broadly marked with the note of sacrifice, there flash forth the brilliant ventures of heroism; the deeds that make the name of a regiment or a ship famous for years to come: the deeds of separate and utter self-devotion; and besides those we know and wonder at, we are sure of hundreds that are never heard of. And so, in the midst of all that is strange and horrible in war, there is raised up before the eyes of men the glory and the beauty of self-sacrifice; and those who in their dulness miss the signs of it in daily life can scarcely fail to take it more or less to heart when all the world is ringing with it. It would be hard to say how much mankind has owed in this way to the example of soldiers and of sailors: how much their dutifulness and endurance and devotion may have done to keep up for us all the standard and the sense of

duty, to save us from slipping back and settling down into the selfishness of a safe and comfortable life."

Monseigneur Dupanloup, Bishop of Orleans, when the Franco-Prussian War broke out in 1870, wrote as follows :—

"Do not think, beloved brethren, that a bishop can admire war! No; in the face of God who shed His Blood for the reconciliation of men I deplore this terrible necessity, and all priests and bishops pray that it may be avoided or suspended if possible. . . . And yet, while deploring war and its consequences, who would not admire our army, the valour, the devotion of our troops, the virtue of our soldiers, the genius of our chiefs, the justice, the grandeur of the struggle, the immensity of the sacrifices it entails! Do not speak to me of the horror of a cannonade or of the carnage which is its result: but tell me this poor French peasant has given his son without a murmur; that his boy has left his home to go to unknown lands; that he has marched day and night, obedient, silent, gay even, to attack some redoubt; and that there, under fire, to save a rag of bunting which bears the national colours, the banner of France, he has been cut to pieces or left to die in a ditch, or else, if he has escaped death, he has come back, without any special fame or reward, to the plough and furrow he had left at the call of duty.

"Oh! that I admire!—that is heroism indeed! —and I pray to God from the very depth of my heart for the glorious army composed of men like these who are fighting and suffering for the triumph of their country. . . . No; I cannot remain insensible to the noble feelings which at this moment are carrying away the whole nation. I delight in the transformation of idlers into useful men, and in the cessation of impious declamations. . . . This war has brought forth a religious movement: the arms that are about to fight are lifted towards heaven. Prayer is become universal: at this supreme moment doubts have vanished. They appeal in silent adoration to the Master of their destinies. Raised by the presence of danger to thoughts of God, they feel an equal sense of devotion towards their brethren." . . . "A month ago I cursed this war. I do so a thousand times more to-day in the face of such fearful misfortunes, . . . but do not let us be discouraged. . . . One feels how one loves one's country in times like these. Our Country is our Mother, and she is all the dearer to us for her reverses and miseries. . . . It is a day of God's justice and man's expiation—let us accept it with humble resignation. If certain sins were never chastised man would not believe in God. They would not believe—now they see."

THE Compiler is indebted to the Authors and Publishers mentioned below for permission to include in this book certain passages from the works indicated :

Messrs. George Bell and Sons and Mrs. Coventry Patmore, for matter from "The Rod, the Root, and the Flower."

Messrs. George Bell and Sons, Hardy's "Gospel of Pain."

Messrs. Smith, Elder and Co., for some poems by Robert Browning.

Mr. John Murray, Moberly's "Sorrow, Sin and Beauty"; Benson's "War Songs of the Prince of Peace"; "Gladstone's Correspondence on Church and Religion," edited by Lathbury.

Mr. John Murray and Mr. Henry Newbolt, for three poems by the latter.

Mr. Elkin Matthews and Mr. Henry Newbolt, for three poems from "Poems by Mary Coleridge."

Rev. Canon Bullock-Webster, for matter from "The Churchman's Manual."

Messrs. A. R. Mowbray and Co., Frere and Illingworth's "Sursum Corda"; and for "Personal Consecration: a Litany for Private Use."

Messrs. Longmans, Green and Co., for certain matter from various of their publications.

Messrs. Methuen and Co., for extracts from "Julian of Norwich," and Bishop Chandler's "The Cult of the Passing Moment."

Mr. W. Knott, for Collects from Stanton's "Novena of the Holy Ghost."

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Messrs. Chapman and Hall, for extracts from "Life of Monseigneur Dupanloup"; Oxenham's "Studies Ethical and Religious."

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Mr. Owen Seaman, for "Pro Patria."

The Compiler wishes also to express his gratitude to a friend, whose effective help alone made the production of the book possible.

PART I

PRAYERS AND INTERCESSIONS.

PRAYERS AND INTERCESSIONS FOR USE WITH DAILY MORNING AND EVENING PRAYERS.

HEADS OF INTERCESSION.

THE protection of Almighty God for our country.

Help and guidance in this time of trouble.

The restoration of peace.

Purity of motive in all our actions.

The triumph of right and justice.

That trouble may draw us as a Nation nearer to God, and that the present distress may be for the advancement of His Kingdom.

Unselfishness and public spirit in all civilians.

The absence of bitterness.

Power and perseverance in prayer.

The King, and all in authority.

Our Rulers in the State.

The Lords of the Admiralty.

The Admirals in command, and all who hold posts of authority in the Navy.

Guidance for the Army Council.

The Commander-in-Chief, and all General Officers in command of our land forces.

NOTE.—It is suggested that a few of the special subjects of prayer and thanksgiving, and perhaps one or more of the forms of prayer which follow, should be used each morning and evening.

All other Officers of the Services.

Our Colonies and Dependencies.

Our Sailors and Soldiers, and those of our Allies.

All Naval and Military Chaplains.

The sick and wounded, whether our own or of the enemy.

All suffering in mind or body.

The dying: that they may omit nothing that is necessary to make their peace with God before they die; that, when possible, they may be strengthened by the Blessed Sacrament of the Body and Blood of Christ; that God will remember and accept the offering of their lives to Him for their country.

All who are ministering to the sick and wounded, especially all Doctors and Nurses, the Army Medical Service, and the Navy Medical Staff.

The sorrowful and destitute.

The wives and families of our sailors and soldiers.

Those in poverty and unemployment.

That the horrors of war may be mitigated.

Those who have fallen in the war.

SUBJECTS FOR THANKSGIVING.

THE general spirit of self-sacrifice and unity.

The promptitude and courage shown by those in authority.

The fuller response to the appeal for men.

The self-control and sanity shown by those obliged to stay at home.

The generous response on the part of the Colonies and Dependencies.

The successes of the Allied Forces, and of our Navy.

The patience and steadfastness of the Officers, and the self-restraint and absence of bitterness shown by our sailors and soldiers.

Many acts of special heroism and examples of self-sacrifice.

Readiness to help, and liberality, on the part of the civilians.

The safe transport of our troops.

The maintenance of our food supplies.

The skill and organization of modern medicine, surgery, and nursing.

The blessing of anæsthetics.

The desire shown by so many of the clergy to take their share, by ministering as Chaplains on sea and land.

FORMS OF INTERCESSORY PRAYER.

DURING A WAR.

O GOD, by Whose gracious providence all things in heaven and earth are ruled: hear our prayers, we beseech Thee, and restore peace in our time, that we and all Christian people may praise Thy holy Name in godly union and concord; through Jesus Christ our Lord. Amen.

O THOU Hope of all the ends of the earth,
Remember Thy whole creation for good,
Visit the world in Thy compassion.

O Thou preserver of men, O loving Lord,
Remember all our race,
And have mercy upon all.

O King of all nations throughout the world,
Strengthen all the states of the inhabited world, as being Thine appointment, though an ordinance of man,
Scatter the nations that delight in war.
Make wars to cease in all the world.

O Thou Expectation and Hope of the isles,
Save this island, and every country wherein we dwell,
From all affliction, peril, and necessity.

O LORD our God, Strong and Mighty in battles, we humbly beseech Thee, put on the armour of Thy Might, and arise and help us, and grant unto our Christ-loving soldiery and unto our Allies that they may conquer and overcome their adversaries: we beseech Thee hear us and have mercy.

O ALMIGHTY King and Lord, do Thou destroy the arms and the snares of our enemies, and put down their arrogancy, granting unto Thy servants victory and mastery over them;

we beseech Thee, Almighty King, hear us and have mercy.

STRETCH forth Thine Hand, O Lord, from on high, and touch the hearts of our enemies, that they may turn unto Thee, the God of peace, Who lovest Thy creatures: and for Thy Name's sake strengthen by Thy might us who put our trust in Thee; we beseech Thee, hear us and have mercy.

WE beseech Thee, Almighty God, of Thy manifold and great mercy to turn away the heavy wrath of Thy displeasure from this Thy people and Thy holy habitation, for we have sinned against Thee.

PEACE.

O GOD, Who callest peacemakers Thy children, and hast declared that Thou wilt scatter nations that delight in war: we beseech Thee that, as Thou didst send Thy Son with the heavenly voice of peace on earth to be the Prince of Peace to men, so Thou wilt keep our hearts and minds in His peace, and make us both to love and defend the same. Guide the counsels of the King and of all princes and governors in equity and steadfastness to establish unity and concord among the nations, that all mankind may render Thee the fruits of peace and righteousness; through Jesus Christ our Lord. Amen.

THE COMING OF THE KINGDOM.

O GOD of unchangeable power and eternal light, look favourably on Thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of Thy perpetual providence carry out the work of man's salvation: and let the whole world feel and see that things which were cast down are being raised up: that those which had grown old are being made new; and that all things are returning to perfection, through Him from Whom they took their origin, even our Lord Jesus Christ. Amen.

I pray Thee to accomplish speedily
the mystery of the good pleasure of Thy will.
Come quickly, and gather together in one
all things in Christ.
Strengthen the weak hands,
Confirm the feeble knees:
let the eyes of the blind be opened,
and the ears of the deaf unstopped;
let waters of life break out in the wilderness,
and streams in the desert;
and cast up the highway there,
the way called, "The way of holiness,"
that the ransomed of the Lord
may return and come to Zion
with songs of gladness and everlasting joy.

THE CHURCH CATHOLIC.

ALMIGHTY and everlasting God, do wonders as of old by Thine outstretched arm for the protection of all Thy faithful people; that our enemies may be crushed by Thy mighty power, and Thou mayest keep us undisturbed in the exercise of Catholic faith and Christian life; through Jesus Christ our Lord. Amen.

O LORD, we beseech Thee to keep Thy Church and household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ our Lord. Amen.

ALMIGHTY God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed and given up into the hands of wicked men, and to suffer death upon the cross, Who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

ALMIGHTY and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified; receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry,

may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. Amen.

PARDON.

WE thank Thee, O Heavenly Father, for Thine abundant mercies poured upon this Church and nation, and most of all for the increase of the open knowledge of Thee, the only true God, and Jesus Christ Whom Thou hast sent. But Thou, O Lord, dost mark what is amiss and canst correct with judgment, not in anger: we therefore pray Thee forgive us those things whereof our conscience is afraid, and of Thy tender mercy deliver us from trials above what we can bear, and from dangers seen and unseen round about us. Have compassion, good Lord, on suffering men and sorrowful houses, on the wounded, sick, bereaved, and desolate. Be to the army and the fleet their health and confidence and safety, according to Thy perfect will; through Jesus Christ our Lord. Amen.

O LORD, though our iniquities testify against us, work Thou for Thy Name's sake; for our backslidings are many: we have sinned against Thee, O Thou Hope of Israel, the Saviour thereof in time of trouble. Yet Thou, O Lord, art in the midst of us, and we are called by Thy Name; leave us not, O Lord our God. (Jeremiah xiv. 7–9.)

RULERS.

O GOD, Who hast taught us to make supplications unto Thee for kings and all who are in authority, look mercifully upon all such for whom we are bound to pray, and grant that under their governance we may lead a quiet and peaceable life in all godliness and honesty; through Jesus Christ our Lord. Amen.

THE NAVY AND ARMY.

O LORD of Hosts, bless our Soldiers and Sailors; keep them pure and loyal amid all their temptations; and grant that all their operations may tend to peace on earth: that, war being done away, they may fight only in their Christian conflict against sin, the world, and the devil, and triumph therein by Thy victorious might, O Lord, Thou God of Hosts. Amen.

O ALMIGHTY Lord God, the Father and Protector of all that trust in Thee. We commend to Thy fatherly goodness the men who through perils of war are serving this nation; beseeching Thee to take into Thine own hand both them and the cause wherein their King and country send them. Be Thou their strength when they are set in the midst of so many and great dangers. Make all bold through death or life to put their trust in Thee, Who art the only Giver of victory and canst save by many or by few; through Jesus Christ our Lord. Amen.

O THOU that slumberest not nor sleepest, protect, we pray Thee, our Sailors from the hidden perils of the sea, from the snares and assaults of the enemy. In the anxious hours of waiting, steady and support those on whom the burdens of responsibility lie heavily; and grant that in dangers often, in watchings often, in weariness often, they may serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

NAVAL AND MILITARY CHAPLAINS.

O GOD, by Whose decree the course of the world is directed, look favourably upon Thy servants whom Thou hast called to the order of the priesthood: and that their service may be well pleasing unto Thee, mercifully renew in them evermore the gifts which Thou hast given them; through Jesus Christ our Lord. Amen.

THE SICK AND WOUNDED.

HAVE mercy, O Lord, upon the wounded and the suffering, whether of our own people and our Allies, or of the enemy. Let Thy grace be their comfort, although natural friends be far away. Raise them to health, if it be good; but chiefly give them such faith and patience that they may glorify Thee upon the earth, and escaping safe from the assaults of Satan, may rest in peace, and rise to partake of Thy glory; through Jesus Christ our Lord. Amen.

O GOD, by Whose command the moments of life run their course; receive our prayers for Thy servants lying sick and wounded, on whose behalf we implore Thy mercy; that our fears on account of their danger may be turned into joy at their recovery; through Jesus Christ our Lord. Amen.

LORD Jesus Christ our Saviour, Who for man didst bear the agony and the cross; draw Thou near to Thy servants who suffer pain of body or trouble of mind, hallow all their crosses in this life, and crown them hereafter where all tears are wiped away; where with the Father and the Holy Ghost Thou livest and reignest for ever and ever. Amen.

O ALMIGHTY and everlasting God, the eternal health of them that believe: Hear our prayers in behalf of Thy servant —— for whom we implore Thy merciful aid; that he may be recovered of his sickness, and give thanks unto Thee in Thy holy Church. Amen.

O GOD, to Whom alone belong the issues of life and death; receive the prayers and oblations of Thy servant —— for whom we implore Thy merciful aid, that his sickness may be turned into health, and our fears into gladness; through Jesus Christ our Lord. Amen.

O GOD, King of all kings and Governor of all things, Who dost chasten us for our good and sparest us in Thy mercy; Have compassion upon us sinners, that we being established in perfect peace by Thy power, may use the same to the healing of our souls; through Jesus Christ our Lord. Amen.

ALMIGHTY and everlasting God, Maker of mankind, Who dost correct those whom Thou dost love, and chasten every one whom Thou dost receive; Have mercy on all sick and dying persons, and on all who are in any suffering or pain. Help them to bear their troubles patiently, and to repent them truly of their sins. Grant that they may learn the vanity of earthly things, and so may obtain that peace which the world cannot give; through Jesus Christ our Lord. Amen.

THE DYING.

O MOST merciful Lord, Who dost so love the souls that Thou hast created, that Thou wouldest not the death of any sinner, but that all may be converted and live; I pray Thee by Thy dying agony upon the cross, to purify through Thy precious blood all the sinners in this world who are now in their agony, and who must this night die and be called to appear before their Judge. Amen.

THOSE CARING FOR THE SICK.

ALMIGHTY and everlasting God, Who canst banish all affliction both of soul and body; show forth the power of Thine aid upon those who need Thy succour, that by the help of Thy mercy they may be restored to serve Thee afresh in holiness of living; through Jesus Christ our Lord. Amen.

O LORD, the Healer of all our diseases, Who knowest how the sick have need of a physician: bless all whom Thou hast called to be sharers in Thine own work of healing with health alike of body and soul: that they may learn their art in dependence upon Thee, and exercise it always under Thy sanction and to Thy glory; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

O GOOD Jesu, Who hast said, "Inasmuch as ye do it unto one of the least of these My brethren, ye do it unto Me," look upon those of Thy servants who have been called by Thee to tend Thy sick and suffering children. Give them patience and tenderness, wisdom and truthfulness, and the special guidance of Thy Holy Spirit in their work; so that they may faithfully minister to those to whom Thou shalt send them, in Thee and for Thee, and may be found worthy, at the last,

to receive Thy eternal reward; for Thine own merit's sake. Amen.

ALL-BLESSED Trinity of love and mercy, regard—
the dread agonies of a suffering world,
the sleepless tossing, the numb despair,
the high fever, the chronic decay,
the crisis of disease and operation,
the sick and dying,
the penitent and the impenitent:
Ah! good Lord, spare them:
Succour those that tend them,
working through them, and within them:
and grant to living and departed
a merciful judgment at that day. Amen.

WIDOWS, ORPHANS, AND DESTITUTE.

O ALMIGHTY everlasting God, the comfort of the sorrowful, and the strength of the weary; give ear to the prayers of such as call upon Thee out of any tribulation, that finding Thy mercy present with them in their necessities, their mournings may be turned into joy; through our Lord Jesus Christ. Amen.

O GOD of all grace, Who hast called us into Thine eternal glory in Christ: look mercifully upon these Thy servants, and after that they have suffered a little while, make them perfect; stablish, strengthen, and settle them. Amen.

FATHER of mercies, be merciful!
Thou refuge of the solitary,
Succour the widows,
Shelter the orphans,
Cheer the afflicted, rejoice the sad,
Solace the lonely,
Enhearten the desperate:
Ah, good Lord, grant it. Amen.

RELATIONS AND FRIENDS.

STRETCH forth, O Lord, the right hand of Thy mercy upon all whom I would remember before Thee, especially —— —— that seeking Thee with their whole heart, they may find their needs supplied both in body and soul; through Jesus Christ our Lord. Amen.

O CHRIST, my Creator and Redeemer, Almighty Lord God, forgive the sins of all Thy faithful people, especially of those who are joined to me by friendship or by blood, and of those for whom I am desired to pray, and for whom I have resolved to pray. Deliver them from all evil, preserve them in all good, and bring them to everlasting joy. Amen.

O GOD, we commend to Thy protection and mercy all our relations and friends, beseeching Thee to supply all their needs, to comfort and support them in all their troubles, to deliver them in all their temptations, to guide them through this

life, to be with them in the hour of death, and to bring them safely to Thy Heavenly Kingdom; through Jesus Christ our Lord. Amen.

OUR ENEMIES.

O LORD, I beseech Thee forgive mine enemies all their sins against Thee, and give me that measure of Thy grace, that for their hatred I may love them; for their cursing I may bless them; for their injury I may do them good; for their persecution I may pray for them. Lord, I pray for them: forgive them, for they know not what they do. Amen.

THE TEMPTED, THE CARELESS AND WORLDLY.

MERCIFUL and faithful High Priest, Who didst deign for us to be tempted of Satan, make speed to aid Thy servants who are assaulted by manifold temptations, and as Thou knowest our several infirmities, let each find Thee mighty to save; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

AWAKEN, O Lord, all those who are unconscious of their spiritual need; and grant them so to lay aside all habits inconsistent with Thy love, that they may persevere in Thy true service, and be accepted of Thee as faithful children; through Jesus Christ our Lord. Amen.

FOR THE DEAD.

ALMIGHTY, eternal God, to Whom there is never any prayer made without hope of mercy, be merciful to the souls of Thy servants departed from this world in the confession of Thy Name, that they may be associate to the company of Thy saints; through Jesus Christ our Lord. Amen.

WE commend unto Thee, O Lord, the souls of Thy servants —— —— and of all the faithful departed, that being dead to this world they may live to Thee; and whatsoever sins they have contracted through the frailty of their conversation in this world, do Thou through the forgiveness of Thy most merciful pity wipe away; for Thine own sake. Amen.

QUICKEN, O Lord, our departed in Thy compassion, and set them at Thy Right Hand. Clothe them with excellent glory in Thy Kingdom, and join them to the just and righteous who fulfil Thy will in Jerusalem which is above: O Lord of our death and of our life, Father, Son, and Holy Ghost for ever. Amen.

O GOD, the Lord of all mercy and forgiveness, grant unto the soul of Thy servant —— —— a time of refreshing, a quiet resting-place, and the glory of light everlasting; through Jesus Christ our Lord. Amen.

"Eternal rest grant unto them, O Lord,
And let light perpetual shine upon them."

PRAYERS FOR OTHER HOURS
(ACCORDING TO OPPORTUNITY).

EARLY MORNING.

Ant. Unto you that fear My Name shall the Sun of Righteousness arise, with healing in His wings.

V. Early in the morning will I direct my prayer unto Thee:

R. And will look up.

SHINE into our hearts, O Lord and Master, by the pure light of the knowledge of Thyself, and open the eyes of our mind to the contemplation of Thine evangelic teaching, and put into us the fear of Thy blessed commandments, that, trampling down all carnal appetites, we may lead a spiritual life, thinking and doing all things according to Thy good pleasure, for Thou art our sanctification and illumination, and to Thee we render glory, Father, Son, and Holy Ghost, now and ever, and unto ages of ages. Amen.

GUIDE us in Thy way, O Christ, and mercifully shew the fountain of wisdom to our thirsting minds; that we may be free from sorrowful heaviness, and may drink in the sweetness of life eternal. Amen.

O GOD, the protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy;

That, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

Direct, control, suggest this day,
All I design, or do, or say,
That all my powers, with all their might,
In Thy sole glory may unite.

MID-DAY.

Ant. I, if I be lifted up: will draw all men unto Me.

V. Lord, remember me:

R. When Thou comest into Thy kingdom.

O MOST gracious Jesus, our Lord and our God, Who, as at this hour didst bear our sins in Thine own Body on the tree, that we, being dead unto sins, might live unto righteousness; Have mercy upon us, we beseech Thee, both now and at the hour of our death; and grant unto us Thy humble servants, with all other Christian people who have this Thy blessed Passion in devout remembrance, a godly and peaceful life in this present world, and through Thy grace eternal glory in the life to come; where, with the Father and the Holy Ghost, Thou livest and reignest, ever one God, world without end. Amen.

O LORD Jesus Christ, Son of the living God, we pray Thee to set Thy Passion, Cross, and Death between Thy judgment and our souls,

now and in the hour of our death. Vouchsafe to grant mercy and grace to the living, rest to the dead, to Thy holy Church peace and concord, and to us sinners everlasting life and glory; Who with the Father and the Holy Ghost livest and reignest God, world without end. Amen.

O GRACIOUS Lord Jesus, Who didst vouchsafe to die upon the Cross for us; Remember, we beseech Thee, all sick and dying persons, and grant that they may omit nothing which is necessary to make their peace with Thee before they die. Deliver them, O Lord, from the malice of the devil, and from all sin and evil, and grant them a happy end; for Thy loving mercy's sake. Amen.

VOUCHSAFE, we beseech Thee, O Lord, to strengthen and confirm all Thy faithful, and to lift them up more and more continually to heavenly desires; through Jesus Christ our Lord. Amen.

ALMIGHTY God, we beseech Thee to hear our prayers for such as sin against Thee, or neglect to serve Thee; that Thou wouldest vouchsafe to bestow upon them true repentance, and an earnest longing for Thy service; through Jesus Christ our Lord. Amen.

EVENING.

Ant. Let my prayer be set forth in Thy sight as the incense, and let the lifting up of my hands be an evening sacrifice.

V. I will lay me down in peace:

R. And take my rest.

LIGHTEN our darkness, we beseech Thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thy only Son, our Saviour Jesus Christ. Amen.

VISIT, we beseech Thee, O Lord, this dwelling, and drive from it all the snares of the enemy. Let Thy holy angels dwell herein to preserve us in peace, and may Thy blessing be upon us evermore; through our Lord Jesus Christ. Amen.

O GOD, the Maker and Redeemer of all believers; Grant to all Thy servants a merciful judgment at the last day; that they in the face of all Thy creatures may then be acknowledged as Thy true children; through Jesus Christ, Thine only Son, our Lord. Amen.

BE present, O merciful God, and protect us through the silent hours of this night: so that we who are fatigued by the changes and chances of this fleeting world, may repose upon Thy eternal changelessness; through Jesus Christ our Lord. Amen.

SAVE us, O Lord, waking: guard us sleeping: that awake, we may watch with Christ: and asleep, we may rest in peace.

May God the Father keep me:
God the Son defend me:
God the Holy Ghost preserve me:
God the Blessed Trinity be with me and bless me, this night and for ever. Amen.

PRAYER-BOOK AND OTHER COLLECTS.

FOR GRACE.

Ant. The grace of God that bringeth salvation hath appeared to all men.

V. My grace is sufficient for thee:

R. For My strength is made perfect in weakness.

ALMIGHTY and everlasting God, Who hast given unto us Thy servants grace, by the confession of a true Faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee, that Thou wouldest keep us stedfast in this Faith, and evermore defend us from all adversities; Who livest and reignest, one God, world without end. Amen.

O GOD, Who declarest Thy almighty power most chiefly in shewing mercy and pity: Mercifully grant unto us such a measure of Thy

grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. Amen.

O GOD, forasmuch as without Thee we are not able to please Thee; Mercifully grant, that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

O LORD God Almighty, Who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honour and glory; through Jesus Christ our Lord. Amen.

HEAVENLY King, grant me Thy Kingdom, which Thou hast promised to Thy beloved; and strengthen my heart to hate sin, to love Thee only, and to do Thy will; through Jesus Christ our Lord. Amen.

STRENGTH AND COURAGE.

Ant. God hath not given unto us a spirit of Fear, but of Power and of Love and of a Sound Mind.

V. He will not be afraid of any evil tidings:

R. For his heart standeth fast and believeth in the Lord.

O GOD, the strength of all them that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee both in will and deed; through Jesus Christ our Lord. Amen.

O GOD, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

O GOD, the King of glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; we beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

O GOD, Who art worthy of a love greater than we can either give or understand, pour into our hearts such love towards Thee as may cast out all sloth and fear, that nothing may seem too hard to do or suffer in obedience to Thee, and

grant that by thus loving Thee we may daily be found more like Thee, and may finally be found Thine own in that day when Thou shalt make up Thy jewels; through Jesus Christ our Lord. Amen.

GUIDANCE.

Ant. They shall ask the way to Zion, with their faces thitherwards.

V. Shew Thou me the way that I should walk in:

R. For I lift up my soul unto Thee.

O LORD, we beseech Thee mercifully to receive the prayers of Thy people which call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

O LORD, from Whom all good things do come; grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

GRANT to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

JESU, our Master, do Thou meet us while we walk in the way and long to reach the Country, so that, following Thy light we may walk in the way of righteousness, and never wander away into the horrible darkness of this world's night, while Thou, Who art the Way, the Truth, and the Life, art shining within us. Amen.

PENITENCE.

Ant. The Lord is gracious and merciful, long suffering, and of great goodness.

V. I said, I will confess my sins unto the Lord:

R. And so Thou forgavest the wickedness of my sin.

O LORD, we beseech Thee favourably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

ALMIGHTY and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God

of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

GRANT, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

O GOD, Whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. Amen.

WE beseech Thee, Almighty God, of Thy manifold and great mercy to turn away the heavy wrath of Thy displeasure from this Thy people and Thy holy habitation, for we have sinned against Thee. Amen.

DELIVERANCE AND PROTECTION.

Ant. Truly God is loving unto Israel, even unto such as are of a clean heart.

V. Whensoever I call upon Thee, then shall mine enemies be put to flight:

R. This I know, for God is on my side.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

O LORD God, Who seest that we put not our trust in any thing that we do; Mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

ALMIGHTY God, Who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

WE beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

O GOD, the protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose

not the things eternal; Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved both in body and soul; through our Lord and Saviour Jesus Christ. Amen.

FAITH, HOPE, AND CHARITY.

Ant. We make mention of you in our prayers, remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ.

V. Covet earnestly the best gifts:

R. And yet shew I unto you a more excellent way.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

O ALMIGHTY God, Whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and

the life; that, following the steps of Thy holy Apostles, we may stedfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord. Amen.

BLESSED Lord, Who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

O GOD, Who hast prepared for them that love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

PART II.

BIBLE READINGS AND ACTS OF DEVOTION.

PASSAGES FROM THE BIBLE.

PENTATEUCH AND HISTORICAL BOOKS, ETC.

"To impress on Israel, however reluctant, the idea and the reality of law, was the intention of all this early stage of their history, and it was impressed, never to be forgotten, never to this day to loosen its hold on their minds. . . . It was the planting—nay, the burning into the religious mind —of the supremacy of duty and the moral law, and the obligation of obedience to its Lord and Giver. . . . What the law was to do, and what it did, was this—it impressed upon the people of Israel, upon the Christian Church, and ultimately on the human mind for all time, that the indispensable foundation of the religious character was the 'honest and good heart,' obedient, and sincere in its obedience, according to its light, to the moral law, for its own sake, and the sake of Him Who gave it. It impressed on them and on the world what was then a new lesson—the inseparable connection of true religion with the highest human morality, justice, truth, self-restraint, self-command, and mercy."

Dean Church,
"*Discipline of the Christian Character.*"

Gen.	xv. 1.	God our Shield.
,,	xvii. 1.	Walking before God.
,,	xxviii. 10–22.	Jacob's vow.
,,	xxxii. 24–30.	Jacob's wrestling.
Exod.	xiii. 21–22.	The pillar of cloud, etc.
,,	xiv. 1–25.	Pursuit of the Egyptians.
,,	26–31.	Their destruction.
,,	xv.	The Song of Moses.
,,	xvii. 8–16.	Moses' intercession.
,,	xix. 1–6.	God's covenant with Israel.
,,	xxxiii. 7–end.	Revelation of God's glory.
Deut.	i. 27-31.	Assurance of God's help.
,,	iv. 1–10.	Obedience and blessing.
,,	vi. 1–9.	Judgments and commandments.
,,	viii.	"Lest ye forget."
,,	x. 12–end.	"What doth the Lord require of thee?"
,,	xi. 13–28.	Old Testament reward of obedience.
,,	xxx.	The great choice.
,,	xxxi. 1–8.	"Be strong and of a good courage."
,,	xxxiii. 7–14.	The Song of Moses.
Josh.	i. 1–9.	Strength and obedience.
,,	xxiv. 14-28.	The choice and the witness.
1 Sam.	xvii. 1–54.	David and Goliath.
2 Sam.	xxii.	David's thanksgiving.
1 Kings	viii. 22–end.	Solomon's prayer.
,,	ix. 1–9.	God's answer and promises.
,,	xix.	Elijah in the wilderness.
2 Kings	vi. 8–23	"They that be with us are more than they that be with them."
,,	xviii. 1–end.	"Put not thy trust in princes."
,,	xix.	Hezekiah's prayer.
1 Chron.	xix.	"Be of good courage."
2 Chron.	xiv.	Asa's prayer before battle.
,,	xx. 1–30.	Jehoshaphat's prayer before battle.
Neh.	i. 4–11.	Nehemiah's fast and prayer.

Neh.	iv.	The Church's weapons.
,,	ix. 5–38.	Thanksgiving for national mercies.
Job	v. 6–27.	"Thy loving correction shall make me great."
,,	xii. 7–end.	"The Hand of the Lord hath wrought this."
,,	xlii. 1–6.	Job's repentance.
Psalms	(see p. 49).	
Prov.	ii. 1–11.	Fear and knowledge.
,,	iii. 1–12.	Obedience, faith, and discipline.
,,	iv. 23–end.	A Rule of life.
,,	viii.	The quality of wisdom.
,,	xviii. 10.	A strong Tower.
,,	xxiv. 10–12.	Faintheartedness.

THE PROPHETICAL BOOKS.

The period of Isaiah[1] "is one of powerful currents, a people wholly in drift, and the strongest man of them arrested only by a firm pressure of the Lord's hand. 'For Jehovah spake thus to me with a strong hand, and instructed me, that I should not walk in the way of this people.' The character of the popular movement, 'the way of this people,' which nearly lifted Isaiah off his feet, is evident. It is that into which every nation drifts, who have just been loosened from a primitive faith in God, and by fear or ambition have been brought under the fascination of the great world. On the one hand, such a generation is apt to seek the security of its outward life in things materially large and splendid, to despise as paltry its old religious forms, national aspirations and achievements, and be very desirous to follow foreign fashion and rival foreign wealth. On the other hand, the religious spirit of such an age, withdrawn from its legitimate objects, seeks satisfaction in petty and puerile practices, demeaning itself spiritually, in a way that absurdly contrasts with the grandeur of its material ambitions. . . . But woe to the people whose attachment to their land is based

[1] These words, though directly referring to Isaiah, apply in some measure to the whole of the prophetical books.

upon its material advantages, who have lost their sense for those spiritual presences, from an appreciation of which springs all true love of country, with warrior's courage in her defence and statesman's faith in her destiny! The greatest calamity which can befall any people is to forfeit their enthusiasm for the soil, on which their history has been achieved and their hearths and altars lie, by suffering their faith in the presence of God, of which these are but the tokens, to pass away."

Dr. George Adam Smith.

Isa.	iv. 2–6.	The Divine sanctuary.
,,	ix. 1–7.	The Prince of Peace.
,,	xi. 1–10.	The Person of the Messiah: His reign.
,,	xxv.	A song of deliverance.
,,	xxvi.	"Thou wilt ordain peace for us."
,,	xxx. 15–21.	Confidence and quietness.
,,	xxxii. 1–3, 13–end.	The Kingdom of Righteousness.
,,	xxxv.	The glory of the Kingdom.
,,	xxxviii. 9–20.	Hezekiah's prayer in his sickness.
,,	xl. 1-11, 28-31.	The coming of the Kingdom.
,,	xli. 8–20.	The Kingdom of grace.
,,	xliii.	The Lord comforteth the Church.
,,	xlv.	A chosen nation.
,,	xlviii. 9–end.	God's goodness and severity.
,,	xlix. 13–end.	A nation's missionary vocation.
,,	l. 4–end.	The Lord's servant made perfect through sufferings.
,,	li. 9–end.	The affliction and deliverance of Jerusalem.
,,	lii. 7–12.	God's watchmen.
,,	lii. 13–liii.	The Suffering Servant.

Isa.	liv.	The growth and peace of the Church.
,,	lv.	A call to faith and repentance.
,,	lviii. 6–end.	The acceptable fast.
,,	lxi.	Glad tidings to Zion.
,,	lxii. 5–7.	"The Lord's remembrancers."
,,	lxiii. 7–end.	Christ's mercy towards His Church.
,,	lxv. 17–end.	A new heaven and a new earth.
Jer.	i. 7-10, 17-end.	Prophetic courage.
,,	ix. 23, 24.	"He that glorieth, let him glory in the Lord."
,,	x. 23, 24.	"Thy loving correction shall make me great."
,,	xiv. 7–9.	Jeremiah's prayer.
,,	xv. 15–end.	The purging of a prophet.
,,	xvii. 5–8.	Rooted in grace.
,,	xxix. 11–14.	Thoughts of peace.
,,	xxx. 4–end.	The vision of restoration.
,,	xxxi. 1–14.	The restoration of Israel.
,,	xxxii. 17–19.	An expostulation.
,,	xxxiii.	The return from captivity.
,,	xlvi. 27, 28.	The salvation of the remnant.
Lam.	iii. 22–27, 31–33.	The Divine pity.
Ezek.	xviii.	Individual responsibility.
,,	xxxvii. 1–14.	The hope of resurrection.
,,	xlvi. 1–15.	A nation's Eucharistic worship.
,,	xlvii. 1–12.	The vision of the holy waters.
Dan.	iii.	"I am with thee."
,,	ix. 3–19.	Daniel's prayer.
,,	x. 8–19.	The Angel of strength.
Hos.	vi. 1–3.	"Follow on to know the Lord."
,,	xiv.	The outcome of penitence.
Joel	ii. 12–18.	The solemn fast.
,,	21–end.	Zion comforted.
Amos	ix. 11–end.	The recovery of the Church.
Micah	vi. 1–8.	The Lord's controversy.

Micah	vii. 7–9.	Repentance.
,,	vii. 18–20.	Pardon and mercy.
Nah.	i. 1–8.	"As His Majesty, so is His Mercy."
Hab.	i. 12–13.	The prophet's complaint.
,,	ii. 1–4.	Patient waiting for the vision.
,,	iii. 17–19.	Habakkuk's act of trust.
Zeph.	iii.	"There is mercy with Thee, therefore shalt Thou be feared."
Hag.	ii. 1–9.	The glory of the latter House.
Zech.	iii.	The fulness of God's absolution.
,,	viii.	The work of restoration.
,,	x. 5–end.	"Strong in the Lord."
,,	xii.	National penitence.
Mal.	i. 6–end.	The acceptable oblation.
,,	iii. 1–6.	Refiner's fire.

THE APOCRYPHA.

Concerning the Book of Wisdom, it has been said:—

"Wisdom in its highest sense is regarded as the personification of the spiritual power of God which pervades the universe, and expresses itself in all things artistically beautiful, mentally pure, and spiritually noble. The writer nearly approaches the attribution to Wisdom of a distinct personality, a separate essence. The Wisdom of this book is often spoken of in terms which might be directly applied to the Holy Spirit."

Esther	xiii. 8–end.	A prayer for deliverance.
Wisdom	i.	The spirit of discipline.
,,	ii.	The outcome of sin.
,,	iii. 1–9.	The blessed dead.
,,	iv. 7–16.	An unspotted life is old age.
,,	vi. 12–20.	The lovers of Wisdom.
,,	vii. and viii.	The praise of Wisdom.
,,	ix.	Prayer for Wisdom.
,,	xi. 21–xii. 2.	A Righteous Judge, strong and patient.
,,	xvi. 20.	The Bread of heaven.
,,	xviii.	The mystery of the Incarnation.
Ecclus.	i.	The secret of Wisdom.
,,	ii.	"Prepare thy soul for temptation."
,,	iii. 17–29.	Humility.
,,	iv. 11–28.	Discipline of Wisdom.
,,	v.	Holy fear.
,,	vii.	Prudent maxims.

Ecclus.	x. 2–21.	The wise ruler.
,,	xvi. 17–22.	The hidden ways of God.
,,	xvii. 25–end.	Exhortation to repentance.
,,	xviii.	Mercy and patience of God.
,,	xix. 6–20.	Government of the tongue.
,,	xxiv.	Praise of Wisdom.
,,	xxxiv. 13–17.	God our Refuge and Strength.
,,	xxxv. 4–end.	The blessing of giving.
,,	xxxvii. 12–16.	Of counsel.
,,	xxxix. 1–11.	True Wisdom.
,,	13–end.	The praise of God's works.
,,	li. 9–end.	A prayer for Wisdom.
Baruch	iv. 36 and v.	The joy that cometh from God.
The Prayer of Manasses.		

THE SYNOPTIC GOSPELS.

St. Matthew.	St. Mark.	St. Luke.	
v. 1–16.		vi. 20–23.	The Pattern of the Christian life.
vi. 19–end.		xii. 22–34.	"Be not anxious."
vii. 7–12.		xi. 9–13.	Asking and obtaining.
viii. 23–27.	iv. 35–41.	viii. 22–25.	Jesus asleep in the boat
ix. 9–13.			The Friend of sinners.
35–38.			Christ's compassion.
x. 24–33.			The Father's care.
37–39.	viii. 34–38.	ix. 23–36.	Taking up the cross.
xi. 25–30.			The revelation of the Father and the Son.
xiii.	iv. 1–20.	viii. 5–15.	The Sower.
xiv. 13–21.	vi. 31–34.		The Five Thousand.
22–23.			St. Peter walking on the water.
xvi. 24–end.		xiv. 26–27, 33.	Bearing the cross.
xvii. 1–8.	ix. 2–8.	ix. 28–36.	The Transfiguration.
14–20.	xi. 22–24.		Faith and its results.
xviii. 19–20.			Power of united prayer.
xix. 27–30.	x. 28–30.	xviii. 28–30.	Reward of sacrifice.
xx. 1–16.			Labourers in the Vineyard.
25–28.			The secret of greatness.
xxi. 21–22.			Faithful prayer.
xxii. 35–40.	xii. 28–31.		The great commandment.
xxiii. 1–12.	x. 43–45.	xxii. 25–28.	Pride and humility.
xxiv. 3–14.		xxi. 10–28.	"The beginning of travail."
42–47.	xiii. 33–37.	xii. 37–40.	"Watch."
xxv. 1–13.			The Ten Virgins.
31–end.			The final separation.
xxvi. & xxvii.	xiv. & xv.	xxii. & xxiii.	The story of the Passion.
xxviii.	xvi.	xxiv.	The Resurrection, and the Great Commission.

The whole of St. John's Gospel (see Preface).

ACTS, EPISTLES, AND REVELATION.

The Acts	i. 1–12.	The Promise of the Spirit.
,,	ii. 1–21.	The Coming of the Spirit.
,,	37–end.	The beginnings of the Catholic Church.
,,	iv. 31–end.	The Unity of the Spirit.
,,	v. 12–32.	The Power of the Spirit.
,,	vii. 54–end.	The First Martyr.
,,	viii. 4–17.	The Church at work in the power of the Spirit.
,,	ix. 1–31.	The Conversion of St. Paul.
,,	x.	The Firstfruits of the Gentiles.
,,	xi. 19–end.	The Missionary Work of the Church.
,,	xii. 1–19.	The power of Prayer.
,,	xiii. 38–end.	The offer of Forgiveness.
,,	xvii. 16–end.	The revelation of the unknown God.
,,	xx. 17–end.	The farewell charge at Ephesus.
Romans	v. 1–11.	The life of justification.
,,	vi.	Mystical union with Christ.
,,	viii.	Life in the Spirit.
,,	xi. 33–36.	God's unfathomable wisdom.
,,	xii.	Practical outcome of the new life.
,,	xiii. 8–end.	The day is at hand.
1 Cor.	i. 4–8.	A thanksgiving.
,,	ii. 6–end.	The faculty of spiritual vision.
,,	iii. 10–15.	Christ the one Foundation.
,,	16, 17.	Temples of God.
,,	vi. 15–20.	Union with Christ the motive for purity.
,,	ix. 24–27.	Christian self-discipline.
,,	x. 12–13.	Temptation.
,,	14–22.	The Christian Altar.

1 Cor.	xi. 17–34.	The Institution of the Eucharist.
,,	xii. 4–end.	Diversities of spiritual gifts.
,,	xiii.	The praise of Love.
,,	xv. 1–11.	St. Paul's Gospel.
,,	12–end.	The doctrine of the Resurrection.
,,	xvi. 13, 14.	"Quit you like men, be strong."
2 Cor.	i. 3–7.	The God of all comfort.
,,	iv.	Christian experience and its interpretation.
,,	v.	St. Paul's grounds of hope and courage.
,,	vii. 8–11.	Penitence and remorse.
,,	ix. 6–end.	The principles of almsgiving.
,,	xii. 7–10	The sufficiency of grace.
Gal.	ii. 20–21.	The life in Christ.
,,	v. 16–end.	Marks of the life in Christ.
,,	vi.	Some fruits of the life in Christ.
Ephes.	i. 1–14.	The end of life the glory of God.
,,	15–end.	St. Paul's prayer for wisdom.
,,	ii. 1–10.	Our exaltation in Christ.
,,	11–end.	The fellowship of Jew and Gentile in Christ.
,,	iii. 14–end.	St. Paul's desire for his people.
,,	iv. 1–16.	Unity of life and diversity of gifts.
,,	17–end.	The old life contrasted with the new.
,,	v.	Christian precepts.
,,	vi. 10–end.	The whole armour of God.
Philip.	i. 19–end.	St. Paul's dilemma.
,,	ii. 1–11.	The mind of Christ.
,,	iii. 7–14.	Gain and loss.
,,	iv. 4–8.	An ideal of Christian life.
Col.	i. 9–23.	A prayer for light through the Incarnate Son.
,,	ii. 6–15.	The true Circumcision.
,,	iii.	Practical outcome of the Christian life.
,,	iv. 2–3.	Stedfast prayer.

1 Thess.	i.	Life of the early Christians described.
,,	iv. 1–8.	The need of purity.
,,	13–end.	"Those that fall asleep."
,,	v. 1–11.	"Watch and be sober."
,,	12–end.	The Community life.
2 Thess.	i. 11, 12.	A Prayer.
,,	iii. 6–15.	Practical admonitions.
1 Tim.	ii. 1–8.	The duty of intercession.
,,	vi. 9–end.	A root of evil.
2 Tim.	ii. 1–13.	The good soldier.
,,	iv. 5–8.	The crown of righteousness.
Titus	ii. 11–14.	Waiting for the blessed hope.
,,	iii. 4–8.	The washing of regeneration.
Philemon.		An Apostle's courteous request.
Heb.	i.	The glory of the eternal Son.
,,	ii.	The Author of our salvation.
,,	iv. 12–end.	The Great High Priest.
,,	vii. 23–viii. 3.	The Eternal Priesthood.
,,	ix.	The Cleansing Priesthood.
,,	x.	The abiding power of the One Sacrifice.
,,	xi.	The victory of faith.
,,	xii. 1–17.	The chastening of the Lord.
,,	xiii. 7–17.	We have an Altar.
,,	18–end.	Mutual prayer.
St. James	i.	Manifold temptations.
,,	ii. 1–13.	Rich and poor.
,,	14–end.	Faith and works.
,,	iii.	Government of the tongue.
,,	iv.	The unworldly life.
,,	v. 7–end.	Patience and penitence.
1 St. Pet.	i. 1–12.	The living hope.
,,	13–end.	"Be ye holy, for I am holy."
,,	ii. 1–12.	A Royal Priesthood.
,,	13–end.	Patient suffering.
,,	iii. 8–18.	"Seek peace and pursue it."
,,	iv. 7–end.	Partakers of Christ's sufferings.

1 St. Pet.	v. 6–11.	"Casting all your anxiety upon Him."
2 St. Pet.	i. 1–11.	"Make your calling and election sure."
,,	iii. 8–14.	"I look for the Resurrection of the dead."
1 St. John.	The whole Epistle (see Preface).	
St. Jude	20–end.	Building on the foundation of the faith.
Rev.	i.	The Living One.
,,	ii. and iii.	The messages to the Seven Churches.
,,	iv.	Vision of the Throne in Heaven.
,,	v.	The heavenly worship.
,,	vii. 9–end.	"The great multitude that no man can number."
,,	viii. 1–5.	The prayers of the saints.
,,	xi. 15–end.	The eternal Reign of Christ.
,,	xiv. 1–5.	The followers of the Lamb.
,,	6–end.	Voices from Heaven.
,,	xv.	"The Song of Moses and of the Lamb."
,,	xix. 1–10.	The Marriage of the Lamb.
,,	11–16.	"Faithful and True."
,,	xx. 11–end.	Vision of the Last Judgment.
,,	xxi.	"A new Heaven and a new Earth."
,,	xxii. 1–5.	Vision of the new Jerusalem.
,,	6–end.	"Behold, I come quickly."

THE BOOK OF PSALMS.

Dean Church, in one of his sermons, says :—

"In the Psalms we see the soul in the secret of its workings, in the variety and play of its many-sided and subtly compounded nature—loving, hoping, fearing, despairing, exulting, repenting, aspiring—the soul, conscious of the greatness and sweetness of its relations to Almighty God, and penetrated by them to the very quick; longing, thirsting, gasping, after the glimpses that visit it, of His goodness and beauty—awestruck before the unsearchableness of His judgment, silent before the certainty of His righteousness—opening, like a flower in the sun, in the presence of His light, of the immensity of His loving-kindness. . . . In the Book of Psalms the religious affections are full grown: it was the highest expression of them which the world was to see. The profoundest religious thinkers have met there what they feel after. The highest saint cannot soar higher to the eternal throne of justice and love. . . . They are the first great teachers and patterns of prayer, and they show this side of the religious character, not as hitherto in outline, but in varied and finished detail, in all its compass and living and spontaneous force. . . . The tongue is loosed to give utterance out of the abundance of the heart, to every mood, every contrasted feeling of the changeful human mind. From all the hidden

depths, from all the strange and secret consciousnesses of the awakened and enlightened soul, spring up unexpected and vivid words, in which generation after generation has found the counterpart of its own convictions and hopes and joys, its own fears and distresses and perplexities and doubts, its own confidence and its own sorrow, its own brightest and darkest hours."

Discipline of the Christian Character.

GOD OUR REFUGE AND STRENGTH.

Psalm xviii.
" xx.
" xxiii.
" liv.
" lxii.
Psalm lxxi.
" xc.
" xci.
" cxxi.
" cxxiv.

TRUST IN GOD.

Psalm xxv.
" xxvii.
" xxx.
" xxxi. 1–6; 23–end.
" xxxiii.
Psalm xxxiv.
" xxxvii.
" xl.
" xlvi.
" cxv.

COMMUNION WITH GOD.

Psalm xlii.
" xliii.
" lxiii.
Psalm lxxiii. 22–25.
" lxxxiv.
" lxxxvi.

DELIVERANCE.

Psalm lvi.
" lvii.
Psalm lxx.
" lxxvii.

Psalm lxxix.
„ lxxx.
„ lxxxv.
„ cxvi.
Psalm cxxxviii.
„ cxl.
„ cxlii.

PENITENCE.

Psalm vi.
„ xxxii.
„ xxxviii.
„ li.
Psalm lxxx.
„ cii.
„ cxxx.
„ cxliii.

CHASTENING AND JUDGMENT.

Psalm x.
„ xiii.
„ xliv.
„ xlix.
„ lx.
„ lxi.
Psalm lxix.
„ lxxiv.
„ lxxxviii.
„ ci.
„ cxxxix.

PRAISE AND THANKSGIVING.

Psalm xxiv.
„ xlvii.
„ lxv.
„ lxvi.
„ lxvii.
„ xciii.
„ xcv.
„ xcvii.
„ xcviii.
„ xcix.
„ c.
Psalm ciii.
„ cvii.
„ cxi.
„ cxiii.
„ cxvii.
„ cxviii.
„ cxxvi.
„ cxxxiv.
„ cxxxv.
„ cxxxvi.
„ cxliv.–cl.

THE WAY OF LIFE.

"With the utmost simplicity, a flow of language which is almost as unnoticeable as the calm movement of some mighty river, it combines both the strength and the depth which such a mighty river may also illustrate. It is the river of the water of life. It bears us in calm progress, the progress of man's beatification in God, which the first word of the psalm itself proclaims. This river is the way of life. Happy is he who floats upon its tranquil surface, drinks of its pellucid stream, inhales the gentle breeze which cheers the traveller on that sacred tide, and exulting in the bright sunshine of Divine promise as the rays of heaven gild his path below, progresses joyfully to that ocean of Divine consciousness where the Love of God welcomes in the rapture of immortality all such as have learnt amidst the ordinances of covenanted grace to anticipate with holy longing the perfection of eternal life in the fellowship of the Triune glory."

R. M. Benson.

An Analysis of Ps. CXIX.*

1–8. The necessity of perfect conformity to God's law.

* From "War Songs of the Prince of Peace," R. M. Benson.

9–16. The Incarnate Word, the sphere of purity, in Whom we are created anew unto all good works.

17–24. The gift of Divine Life by "the Spirit of revelation in Christ."

25–32. The discipline of the Cross.

33–40. The righteousness of faith seeking the things above with holy love.

41–48. The feebleness of the earthly nature amidst the solace of God's covenant.

49–56. Rest in the Mediatorial Word amidst the night-season of our earthly pilgrimage.

57–64. The covenant of New Birth wherein the Divine Nature is itself our portion.

65–72. The Divine goodness lifting up the penitent to participate in its likeness.

73–80. The moral perfection ordained for man in his original creation.

81–88. Life on earth a state of expectancy.

89–96. Life in Christ assured in the Heavenly Kingdom.

97–104. The probationary discipline of God's law.

105–112. The law of liberty filling the weary heart with ecstasy.

113–120. The hatefulness of worldly power from which we must flee to God for refuge.

121–128. The security of grace amidst the assaults of worldly pride.

129–136. The regenerate life feeding upon Divine Truth in sacramental mystery.

137–144. The Divine righteousness manifested through the sharpness of earthly trials.

145–152. Integrity of heart anticipating the brightness of the approaching day of eternity.

153–160. The expectation of the faithful looking amidst their suffering to be vindicated by the truth of the Redeemer.

161–168. The victory of faith looking forward to the promised salvation.

169–176. The pleading of the Cross, by which the lost sheep is brought home with shouts of joy.

VERSES OF PSALMS

Arranged for Meditation.

"The Psalms never disappoint the worshipper if he uses them with reverent intelligence and growing experience of love. As they are inspired, so they are inspiring, or at any rate they train the devout soul which utters them to experience the sweet transporting inspiration of the Divine Life which belongs to him in Christ. The more we meditate upon them in this consciousness of immortality, the more we feel their power."

R. M. Benson.

FELLOWSHIP WITH GOD.	GOD OUR STRENGTH.	GUIDANCE.
Ps. xvi. 9.	Ps. xviii. 2.	Ps. xviii. 28–29.
xxvii. 9–11.	xxvii. 1, 3.	xxv. 3, 7–8.
xxxvi. 9.	xxix. 10.	xxvii. 13.
xlii. 1–2.	xxxi. 3–4, 27.	xxxii. 9.
xlvi. 13.	xxxii. 8.	xxxvii. 23–24.
lv. 6.	xxxiv. 15.	xliii. 3.
lxiii. 1–2.	xlvi. 1, 7, 11.	lxxiii. 22–25.
lxxvii. 3.	lix. 16–17.	lxxxv. 8.
lxxxiv. 1–2; 12–13.	lx. 11–12.	xc. 12.
cxvi. 9.	lxi. 1–4.	cxliii. 10.
	lxii. 5–8.	

FELLOWSHIP WITH GOD.

Ps. cxxxvii. 5.
cxxxix. 6–7.
cxliii. 6, 8.

GOD OUR STRENGTH.

Ps. lxviii. 35.
lxxi. 2, 14.
lxxxiv. 5.
cviii. 13.
cxii. 7–8.
cxxv. 1–2.
cxlvi. 4.

TRUST.

Ps. iv. 5.
ix. 10.
xiii. 5.
xx. 7.
xxxiii. 17–18, 21.
xxxiv. 7–8.
xxxvii. 3–5, 40–41.
xlii. 6–7, 15.
xliii. 5–6.
lvi. 9–11.
lvii. 2.
xci. 1–2, 9, 11, 15.
cviii. 8–9.
cxxx. 7–8.
cxxxi. 4.

DELIVERANCE.

Ps. xxxiv. 19, 22.
xliv. 23–26.
liv. 6–7.
lxvi. 18.
cvii. 6–7, 28–30.
cxvi. 4.
cxviii. 5, 18.
cxx. 1.
cxxi. 5–8.
cxxiv. 6.
cxxxviii. 3.
cxl. 7.
cxliv. 1.
cxlv. 14, 18–19.
cxlvi. 7.

IN TIME OF TEMPTATION.

Ps. xiii. 1–3.
xvii. 5, 8.
lvi. 2–3.
cxix. 93–94.
cxlii. 8–9.
cxliii. 9.

IN TIME OF TROUBLE.

Ps. xviii. 5, 35.
xxii. 11.
xxvii. 5.
xl. 20–21.
l. 15.
lxx. 5–6.
lxxxiv. 5–6.
lxxxvi. 4, 7.
xciv. 19.
ciii. 13–14.
cxix. 67, 71, 76, 92.
cxxxviii. 7–8.
cxlii. 3.
cxlvii. 3.

MEDITATION AND PRAYER.

Ps. iv. 4.
v. 1–3.
vi. 9.
xvii. 1.
xix. 14–15.
xx. 1–4.
cxix. 147.
cxxi. 1.
cxxiii. 1.
cxli. 2.
cxlii. 1–2.

PENITENCE.

Ps. xix. 12.
xxv. 6, 17.
xxvi. 2, 6.
xxviii. 2.
xxxii. 5–6.
xxxiv. 18.
xxxviii. 18.
lxvi. 16.
xciv. 18.
xcvii. 10.
cvi. 15.
cxxx. 3.
cxxxix. 1, 23–24.
cxliii. 2.

RESOLUTION.

Ps. cxix. 101, 106, 112, 115, 128.
cxli. 3.

PATIENCE.

Ps. xxvii. 15–16.
xxxiii. 19–20.
xxxvii. 7*a*.
lxxi. 12.

JOY.

Ps. xxx. 12.
xxxii. 12.
xxxiii. 1.
lxiv. 10.

THANKSGIVING AND PRAISE.

Ps. v. 12.
xiii. 6.
xxviii. 7–8.
xxx. 1.

PATIENCE.	JOY.	THANKSGIVING AND PRAISE.
Ps. xc. 16.	Ps. xcvii. 11–12.	Ps. xxxi. 22.
cxxvi. 6–7.	cv. 3.	xxxiv. 4.
	cxviii. 14–15.	l. 23
	cxlix. 4–5.	lxvi. 7–end.
		lxvii.
		lxviii. 19.
		lxxii. 18–19.
		ciii. 1–3.
		civ. 33.
		cxvi. 6, 11–13, 15.
		cxviii. 21, 28–29.
		cxxxv. 3.
		cxxxvi. 1.
		cxlv. 1–2, 8–9.
		cxlvi. 1.
		cxlvii. 1.

ACTS OF DEVOTION.

THE HOLY SPIRIT.

COME, Holy Ghost, fill the hearts of Thy faithful people, and kindle in them the fire of Thy love.

Send forth Thy Spirit, and they shall be created;
And Thou shalt renew the face of the earth.

VENI CREATOR.

COME, Holy Ghost, Creator Blest,
Vouchsafe within our souls to rest;
Come with Thy grace and heavenly aid,
And fill the hearts which Thou hast made.

To Thee, the Comforter, we cry,
To Thee, the Gift of God most High,
The Fount of life, the Fire of love,
The soul's Anointing from above.

O Finger of the Hand Divine.
The sevenfold gifts of grace are Thine;
True promise of the Father Thou,
Who dost the tongue with power endow.

Thy light to every sense impart,
And shed Thy love in every heart;
Thine own unfailing might supply
To strengthen our infirmity.

Drive far away our ghostly foe,
And Thine abiding peace bestow;
If Thou be our preventing Guide,
No evil can our steps betide.

Grant us through Thee, O Holy One,
To know the Father and the Son;
And this be our unchanging creed,
That Thou dost from Them Both proceed.

Praise we the Father and the Son,
And Holy Spirit with Them One:
And may the Son on us bestow
The gifts that from the Spirit flow. Amen.

TRY, O Lord, with the fire of the Holy Ghost, our hearts and reins, that we may serve Thee with a chaste body, and please Thee with a simple heart; through Jesus Christ our Lord. Amen.

COME to us, O Holy Ghost, come to us, O Spirit of Counsel: we listen for Thy still small voice to direct our wandering steps.

Hold Thou up our footsteps in the way of salvation, that we slip not; comfort us, that we may be comforted with the comfort that is of God. Speak, Lord, for Thy servant heareth.

Instruct us how to fulfil our vocations; teach us to finish the work our heavenly Father has given us to do; shew us how to bend our wills to the will of God, how to conform our lives to the

pattern of the life of Christ; that living we may live to Him, and dying we may die to Him, and rising we may wake up after His likeness, and be satisfied for ever and ever. Amen.

COME to us, O Holy Ghost, come to us, O Spirit of Might; Thou that foldest up the heavens as a curtain, and shakest terribly the earth, come, strengthen us in the inner man; for if Thou be with us, we cannot be moved; if Thou be for us, who can be against us?

O Thou, the Strong, strengthen our feeble knees, hold up our drooping heads, renew our failing hearts, that we may not fear the power of any adversary; and, for the glory set before us, endure the cross, despising the shame.

Grant to us the grace of final perseverance, that we may endure to the end, and so, overcoming by Thy power, taste of the hidden manna, and stand as pillars in the temple of our God. Amen.

AN ACT OF ADORATION.

O GOD THE FATHER OF HEAVEN: Who didst marvellously create the world out of nothing: Who governest and sustainest heaven and earth with Thy power; Who, for our sakes, didst give Thine Only-Begotten to be put to death.

O GOD THE SON: Redeemer of the world: Who didst deign to be born of the Virgin: Who didst wash us from our sins in Thy precious blood: Who

rising from the dead didst ascend Victor into heaven.

O God the Holy Ghost: the Comforter: Who in the form of a dove didst descend upon Jesus: Who didst appear upon the Apostles like cloven tongues of fire: Who visitest and confirmest with Thy grace the hearts of Thy Saints.

Holy, Supreme, Eternal, Blessed, and Glorious Trinity: ever laudable yet ever ineffable: Father of goodness: Son of love: Spirit of bounty: Whose Majesty is inscrutable: and Power incomparable: and Goodness inestimable: Whose Work is life: Whose Love is grace: Whose Contemplation is glory.

Deity: Divinity: Unity: Trinity: Thee we adore: Thee we invoke: Thee, with the whole affection of our hearts, we bless now and for ever. Thou art Lord of both quick and dead.

Whose are we, whom this present world yet retaineth in the flesh.

Whose are they also, whom the life to come hath already received, freed from the body.

Give to the quick: loving-kindness and grace.

Give to the dead: rest and eternal light.

Give to Thy Church: truth and peace; and to us sinners, penitence and pardon.

Bishop Andrewes.

THANKSGIVINGS.

David	1 Chronicles xxix.
Isaiah	xii.
Song of the Three Holy Children.	
St. Luke	xvii. 17–18.
1 Corinthians	i. 4–8.
Ephesians	v. 20.
Colossians	iii. 15, 17.
,,	iv. 2.
Philippians	iv. 6.
Hebrews	xiii. 15.

Thanks be to Thee, my Lord Jesus Christ,
For all the benefits which Thou hast given me;
For all the pains and insults which Thou hast borne for me.
O most merciful Redeemer, Friend, and Brother,
May I know Thee more clearly,
Love Thee more dearly,
And follow Thee more nearly.

St. Richard of Chichester.

ACTS OF FAITH.

I BELIEVE: O Lord Jesus Christ, that in Thee I have been born again: to be a Child of God: and that Thou hast given me Thy life.

I believe that though I have fallen many a time since: yet Thou hast sought me and recovered

me: and made me repent: and hast smiled upon me.

I believe that Thou art able and willing: to give me Thyself more abundantly.

I believe that I can do all things, through Thee: if Thou wilt strengthen me.

I believe that none ever looked to Thee and were confounded: or called on Thy Name, and were forsaken.

I believe that Thou hast called me by name and hast led me out: and that when Thou puttest me forth anywhere: Thou wilt not forsake me.

I believe that Thou art a merciful and faithful High Priest: to approach God on my behalf, to make reconciliation for my sins.

I believe that as far as the east is from the west: so far hast Thou removed my transgressions from me: that like as a Father pitieth his children: so Thou pitiest me.

I believe that in all my affliction: Thou art afflicted.

I believe that Thou wilt not suffer me to be tempted: above that I am able to bear.

I believe that Thou wilt strengthen me for my special work: as Thou didst Thy servants in old time, Moses, Gideon, Samson, Elijah, and Jeremiah.

I believe that with Thee all things are possible: even to make me perfect.

I believe that the Holy Ghost is within me:

pleading with me, ready to convince me of sin: I believe that Thou art now interceding for me.

I believe that my whole life and every event in it is ordered by Thy most loving providence: to draw me to Thee: to make me flee to Thee: and abide in Thee.

I believe that Thou art most unwilling that I should perish: but art full of compassion and long-suffering towards me: that I may come to repentance, and be forgiven.

I believe that there is joy in heaven over me: as I repent.

Lord, I know Thou lovest me.

Lord, I believe, help Thou mine unbelief.

Lord, increase my faith.

I will gird myself and serve Thee.

Lord, what wilt Thou have me to do?

WE believe and thank God:

That in our Baptism: we have received spiritual life.

That in our Confirmation: we have received spiritual strength.

That in Holy Communion: we receive spiritual nourishment.

That in Absolution: we receive spiritual healing.

We believe and profess: that thus restored, strengthened, healed, and nourished:

We are daily called: to live for Christ.

We are daily called: to witness for Christ.
We are daily called: to do service for Christ.
We are daily called: to bear suffering for Christ.
We are daily called: to rejoice in Christ.
We may be called: to die for Christ.
We shall hereafter be called: to reign with Christ.

THE BEATITUDES.

BLESSED are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

DEPRECATION.

LOOK down, O Lord our God,
From Thy lofty dwelling place,
And from the throne of Thy Glory.

Thou Who dwellest on high, and beholdest the humble,
Look down upon us, and destroy us not:
Yea, rather deliver us from evil.
From all evil and misfortune,
Deliver us, O Lord.
As of old time Thou didst deliver our fathers,
Deliver us, O Lord.
By whatsoever is dear to Thee, or beloved by Thee,
Deliver us, O Lord.
In all our straits,
Deliver us, O Lord.
From the evils of the future state,
Spare us, and deliver us.
From Thine anger,
Spare us, and deliver us.
From everlasting damnation,
Spare us, and deliver us.
From all the terrors of the life to come,
Spare us, and deliver us.
From the wrathful countenance of the Judge,
Spare us, and deliver us.
From being placed on the Left Hand,
Spare us, and deliver us.
From the hearing of that dreadful and terrible voice, Depart from Me,
Spare us, and deliver us.

PERSONAL CONSECRATION.

(*A short Litany for private use.*)

"As Thou hast called us to Thy service, make us worthy of our calling."—*Pan-Anglican Congress*, 1908.

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

OUR Father.

THAT it may please Thee to grant me by Thy Holy Spirit to hear ever more clearly Thy Voice, calling me to a deeper devotion to Thy service:

O Lord, hear my prayer.

For grace to respond with my whole heart to Thy call:

O Lord, hear my prayer.

For a continual sense of Thy abiding Presence and Thy over-ruling guidance in my daily life:

O Lord, hear my prayer.

For a deeper love and earnestness in the act o consecration to Thee of myself, my soul and body that I make anew at each Communion:

O Lord, hear my prayer

For the illuminating grace of Thy Holy Spirit

that I may be guided to use for Thee every power and every opportunity Thou hast given me :

O Lord, hear my prayer

(*The consecration of Love.*)

For grace so to live in the light of Thy Divine Love for me that, loving Thee above all, I may give to others the sunshine of love which has its source in Thee alone :

O Lord, hear my prayer.

(*The consecration of Friendship.*)

For spiritual insight to realize more fully my influence on others, and grace to use it only and always for Thee :

O Lord, hear my prayer.

For wisdom taught of love to understand the needs of my friends, and grace to help them by prayer and sympathy :

O Lord, hear my prayer.

(*The consecration of Happiness.*)

For a daily renewal of the spirit of true joy which the sense of Thy abiding Presence alone can give, that all the joys of my life may be sanctified in Thee :

O Lord, hear my prayer.

(*The consecration of Trial.*)

For a stedfast heart to meet with constant cheerfulness the anxieties and trials of my life, as Thy way of sanctification for me :

O Lord, hear my prayer.

(*The consecration of Time.*)

For inspiration and grace so to worship Thee and to serve Thee here, that I may be ready for Thy perfect service hereafter:

O Lord, hear my prayer.

For a right judgment in giving to each duty its due place and proportion, that my days may be ordered in accordance with Thy Divine Will:

O Lord, hear my prayer.

(*The consecration of Social Life.*)

For grace to make the spirit in which I fulfil all social duties one with the spirit of my inmost life and prayers:

O Lord, hear my prayer.

For grace to refrain from the unkind word, and from "the unkind silence":

O Lord, hear my prayer.

(*The consecration of Intellect.*)

For guidance so to use the intellectual ability Thou hast given that I may continually go forward towards the fulness of that perfection which Thou hast purposed for me:

O Lord, hear my prayer.

(*The consecration of Substance.*)

For a spirit of willing self-denial that I may give gladly and freely for the work of Thy Church at home and abroad:

O Lord, hear my prayer.

* * * * *

For inward light to see how far short I have come of Thy Divine purpose for me:

O Lord, hear my prayer.

For a truer penitence, a firmer faith, a deeper devotion, a more perfect love:

O Lord, hear my prayer.

For a fuller apprehension of Thine infinite Love for me—of the Power of prayer—of the Joy of spiritual things—of the Glory that shall be revealed:

O Lord, hear my prayer.

And grant unto me, unworthy though I am, a clear vision of the beauty of Holiness, and a sure confidence that in Thy light and by Thy grace I may at last attain to it, through Jesus Christ my Lord. Amen.

ANIMA CHRISTI.

ANIMA Christi, sanctifica me;
Corpus Christi, salva me;
Sanguis Christi, inebria me;
Aqua lateris Christi, lava me;
Passio Christi, conforta me;
O bone Jesu, exaudi me;
Intra vulnera Tua absconde me;
Ne permittas me separari a Te;
Ab hoste maligno defende me;
In hora mortis meae voca me;
Et jube me venire ad Te;
Ut cum Sanctis Tuis laudem Te
In secula seculorum.

St. Ignatius Loyola.

SOUL of Christ, sanctify me;
Body of Christ, save me;
Blood of Christ, refresh me;
Water from the side of Christ, wash me:
Passion of Christ, strengthen me;
O Good Jesu, hear me;
Within Thy wounds hide me;
Suffer me not to be separated from Thee;
From the malicious enemy defend me;
In the hour of my death call me;
And bid me come to Thee;
That with all Thy saints I may praise Thee
For ever and ever. Amen.

O SAVIOUR of the world, Who by Thy Cross and precious Blood hast redeemed us; Save us and help us, we humbly beseech Thee, O Lord. Amen.

PREPARATION FOR DEATH.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Be favourable unto us,
Spare us, good Lord,
From an unprepared-for death,
From the pains of hell,
From the power of the devil,
By Thine holy Incarnation,
By Thy bitter Passion and Death,
By Thy glorious Resurrection and Ascension,

By the grace of the Holy Ghost,
By the intercessions of Thy Saints,
In the hour of death, and in the Day of Judgment.
Cast me not away in the time of age,
Forsake me not when my strength faileth me.
Lighten mine eyes, O Lord,
That I sleep not in death.
Let me die the death of the righteous,
Let my last end be like His.
Lord, hear my prayer,
And let my cry come unto Thee.

O GOD of Mercy: strengthen us Thy servants: with Thy heavenly grace: that at the hour of our death the enemy may not prevail against us: and that we may be counted worthy to be carried by the angels into everlasting life. Amen.

ALMIGHTY and most tender God: Who broughtest a fountain of living water out of the rock for Thy thirsting people: bring forth from the hardness of our hearts the tears of true repentance: that we may worthily bewail our offences: and be deemed meet, by Thy mercy, to receive remission of all our sins; through Jesus Christ our Lord. Amen.

PRAYERS AND BLESSINGS FROM THE EPISTLES.

"When at any time, either in reading the Scripture or any book of piety, you meet with a passage that more than ordinarily affects your mind, and

seems, as it were, to give your heart a new motion towards God, you should try to turn it into the form of a petition, and then give it a place in your prayers. By this means you will be often improving your prayers, and storing yourself with proper forms of making the desires of your heart known unto God."

William Law, "Serious Call."

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; Who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God (2 Corinthians i. 3–4).

WHEREFORE I cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him; Having the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us-ward who believe, according to that working of the strength of His might, which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places (Ephesians i. 16–19).

FOR this cause I bow my knees unto the Father, From Whom every family in heaven and on earth is named, That He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, May be strong to apprehend with all the saints what is the breadth, and length, and height, and depth; And to know the love of Christ, which passeth knowledge, that ye might be filled unto all the fulness of God (Ephesians iii. 14–19).

WE also do not cease to pray and make request for you, that ye may be filled with the knowledge of His Will in all spiritual wisdom and understanding; To walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; Strengthened with all power, according to the might of His glory, unto all patience and long-suffering with joy (Colossians i. 9–11).

THE Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you: To the end He may stablish your hearts unblameable in holiness before our God, and Father, at the coming of our Lord Jesus with all His saints (1 Thess. iii. 12–13).

THE God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ (1 Thess. v. 23).

WE pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness, and every work of faith with power; that the name of our Lord Jesus may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ (2 Thess. i. 11–12).

NOW our Lord Jesus Christ Himself, and God, our Father, which loved us, and gave us eternal comfort and good hope through grace, Comfort your hearts, and stablish them in every good work and word (2 Thess. ii. 16–17).

NOW the Lord of peace Himself give you peace at all times in all ways. The Lord be with you all (2 Thess. iii. 16).

NOW the God of peace, who brought again from the dead the great Shepherd of the sheep, with the blood of the eternal covenant, even our Lord Jesus, Make you perfect in every good thing to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ; to Whom be the glory for ever and ever. Amen (Heb. xiii. 20–21).

PART III.

APPENDIX.

SOME LESSONS OF WAR.

If we are to have a real faith in the Divine justice, we must not expect it to be our ally on earthly battlefields; we must not hope to see the laws of God fighting for us, as the Great Twin Brethren fought for the Romans at the battle of Lake Regillus. For the essence of faith is that it does not look for payment here on earth. When Cromwell said, "Trust in God and keep your powder dry," he meant that God would not keep your powder dry for you, and, further, that He would not damp the powder of an unrighteous enemy. Faith is only pure and sound when the faithful are ready to face failure for it; and it only pays, in this world, when they are enduring just because they do not expect it to pay. . . .

Faith and courage only exist because the future is always uncertain; and the faith and courage that are based upon an illusion of certainty are themselves illusions and turn to panic at the first touch of failure.

The true God does not now reveal Himself in fire from Heaven to the confusion of the priests of Baal. "It is the way of Heaven not to speak; yet it knows how to obtain an answer." That is the truth about the universe as we know it; and it is for us now to make the answer of faith to this silence of a Heaven that faith alone tells us is not indifferent. And that answer now is one of deeds not words, but of deeds made constant by the faith that is behind them. It is for us not to expect failure or success, not to be cast down or puffed up by the winds of

fortune, but to remember always that the cause is greater than the fortunes of those who fight for it. We believe, and with reason, that we must win in the end; but our victory would be worth nothing to the world if we had only fought because of that belief. We must fight as if all the odds were against us and there were nothing but the cause to make us fight, if we are to keep our souls worthy of the cause to the end.

The Times.

PRO PATRIA.

England, in this great fight to which you go
Because, where Honour calls you, go you must,
Be glad, whatever comes, at least to know
You have your quarrel just.

Peace was your care; before the nations' bar
Her cause you pleaded and her ends you sought;
But not for her sake, being what you are,
Could you be bribed and bought.

Others may spurn the pledge of land to land,
May with the brute sword stain a gallant past;
But by the seal to which *you* set your hand,
Thank God you still stand fast!

Forth, then, to front that peril of the deep
With smiling lips and in your eyes the light,
Stedfast and confident, of those who keep
Their storied scutcheon bright.

And we, whose burden is to watch and wait—
High-hearted ever, strong in faith and prayer,
We ask what offering we may consecrate,
What humble service share.

To steel our souls against the lust of ease;
To find our welfare in the general good;
To hold together, merging all degrees
In one wide brotherhood;—

To teach that he who saves himself is lost;
To bear in silence though our hearts may bleed;
To spend ourselves, and never count the cost,
For others' greater need;—

To go our quiet ways, subdued and sane;
To hush all vulgar clamour of the street;
With level calm to face alike the strain
Of triumph or defeat;—

This be our part, for so we serve you best,
So best confirm their prowess and their pride,
Your warrior sons, to whom in this high test
Our fortunes we confide.

Owen Seaman.

The virtue of prosperity is temperance; the virtue of adversity is fortitude, which in morals is the more heroical virtue. Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction, and the clearer revelation of God's favour. Yet, even in the Old Testament, if you listen to David's harp, you shall hear as many hearselike airs as carols. And the pencil of the Holy Ghost hath laboured more in describing the afflictions of Job than the felicities of Solomon. Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. We see in needle-works and embroideries it is more pleasing to have a lively work upon a sad and solemn ground,

than to have a dark and melancholy work upon a lightsome ground. Judge, therefore, of the pleasure of the heart by the pleasure of the eye. Certainly, virtue is like precious odours, most fragrant when they are incensed or crushed. For prosperity doth best discover vice; but adversity doth best discover virtue.

Francis, Lord Bacon.

It remains true, as a modern writer has observed, that "war, which brings with it so many demoralizing influences, has always been the great school of heroism," inasmuch as it familiarizes the mind with the performance of noble actions from pure and unselfish motives, and elicits strength of character and self-control, while it teaches men how to die cheerfully "for an idea," that is, for something outside themselves.

Oxenham, "Studies Ethical and Religious."

"When you are heavily depressed, take the Divine Will as it comes to you in the stream of incidents of daily life, and do not seek to look out of it: for the farther you look the less certainly you can read it; and you are in a state to require near and immediate support; be content, then, with that which lies at your hand. Ask not in your dreamy mind, How shall I live through this year, and the next, and the next? but think of the duties of the day and gladly hide your head within its narrow fold. Even they may not be pleasant, but this is the right way in which you will be blessed: they will keep you out of a region of more pain. But, whatever be the pain, cling to the will of God; this alone will bear you through."

Gladstone's Letters on Church and Religion, Lathbury.

HYMN

IN TIME OF WAR AND TUMULTS.

O Lord Almighty, Thou Whose hands
  Despair and victory give;
In Whom, though tyrants tread their lands,
  The souls of nations live;

Thou wilt not turn Thy face away
  From those who work Thy will,
But send Thy peace on hearts that pray,
  And guard Thy people still.

Remember not the days of shame,
  The hands with rapine dyed,
The wavering will, the baser aim,
  The brute material pride:

Remember, Lord, the years of faith,
  The spirits humbly brave,
The strength that died defying death,
  The love that loved the slave:

The race that strove to rule Thine earth
  With equal laws unbought:
Who bore for Truth the pangs of birth,
  And brake the bonds of Thought.

Remember how, since time began,
  Thy dark eternal mind
Through lives of men that fear not man
  Is light for all mankind.

Thou wilt not turn Thy face away
  From those who work Thy will,
But send Thy strength on hearts that pray
  For strength to serve Thee still.

Henry Newbolt.

Christianity comes as the consoler of the sufferings of war. The general only regards his men as masses, so much aggregate of force; he cannot afford to look at them in any other aspect; he has only two things to look at, the end and the means, he cannot pause between them to think of the individual life; it would carry him into interminable thought. . . . No, force is all he has to do with; if he thinks of the persons, he totters; if he pities, he is gone. But the Church takes up the mass exactly where he left off; at the units in it—the persons. Every one of these had his hopes, his interests, his schemes, his prospects; but to some a wound, a loss of limb, in a moment altered all. Christianity comes to him as a comforter, and shows how even that loss may be a gain. Every one of them has his home, where he is thought of, where he is somebody. If he has fallen, Christian hope alleviates the sorrow of that home. Thus the aspect of man as a mass was true for a purpose only, and false in itself. To some, to think of humanity as personal seems a dream and romance; that it is an aggregate, a whole, is the matter of fact; but to the Church this last is the dream, the first is the fact. Mankind is all mass to the human eye, and all individual to the Divine.

Dr. J. B. Mozley, "*University Sermons.*"

There is a mediatorial function which pervades the whole dispensation of God's natural providence, by which men have to suffer for each other, and one member of the human body has to bear the burden and participate in the grief of another. And it is this serious and sacred function which consecrates war. Without it, indeed, what would war be but carnage? With it, war displays, in

spite of its terrible features, a solemn morality. The devotion of the individual to the community stands before us in a form which, while it overwhelms and appals, strikes us with admiration. That the nation may rise, the individual sinks into the abyss; he vanishes as a drop that waters the earth, yet he does not murmur; it is his function, it is his appointment, it is an end to which he is ordained; the member is bound to the body, the unit exists for the good of the whole. . . . The nation pursues its road to greatness, and to the individuals it only belongs to say, "Ave, Caesar! morituri te salutant." . . . The nation exists only in idea; but ideas are the strongest things in man; they bind him with irresistible force, and penetrate his affections with supreme subtlety.

Ibid.

As we look back to the day of Waterloo—the most critical and the most fateful, I suppose, in modern history—perhaps the best lesson for us all to learn may be seen when the two great commanders who met upon that field are set in contrast; and the lesson of that contrast is, I think, nothing else than this—the unique strength and greatness of allegiance to duty. On both sides of the contrast we may see in rare magnificence the same commanding qualities of intellect, the same unwearied energy, the same personal courage, the same masterful intensity of will; but, writes the historian, "Napoleon was covetous of glory; Wellington was impressed with duty." "Singleness of heart was the characteristic of Wellington, a sense of duty was his ruling principle; ambition pervaded Napoleon, a thirst for glory was his invariable incentive. There is not a proclamation

of Napoleon to his soldiers in which glory is not mentioned, nor one in which duty is alluded to; there is not an order of Wellington to his troops in which duty is not inculcated, nor one in which glory is mentioned." It would be hard, I think, to measure what Europe owed to the victory at Waterloo; but surely this stands high, if not supreme, among its abiding results—that the splendour of that day arrays the form of duty, that it arrested and struck down a policy of personal ambition.

Dr. Francis Paget.

"We all have to do our duty. It is a mixture of joy and pain to face it: only when it is over does the joy remain. . . . There is nothing for it but such courage as you can summon, and to go about other things as much as you can. There are hardships on every side; alas! we have to learn what war means. . . . War is horrible in some ways. But we will never get rid of war, and we have to learn its lessons. A nation's life, after all, depends on its belief in itself: . . . we are having some of our conceit and self-confidence abated—that is good for us. We have much to learn after a long period of having our own way."

Dr. Mandell Creighton.

"However much you may detest war—and you cannot detest it too much—there is no war, except one, the war for liberty, that does not contain in it elements of corruption as well as of misery, that are deplorable to recollect and to consider; but however deplorable wars may be, they are among the necessities of our condition; and there are times when justice, when faith, when the welfare

of mankind, require a man not to shrink from the responsibility of undertaking them."

"It is indeed true that peace has its moral perils and temptations for degenerate man, as has every other blessing, without exception, that he can receive from the hand of God. It is moreover not less true that, amidst the clash of arms, the noblest forms of character may be reared, and the highest acts of duty done; that these great and precious results may be due to war as their cause; and that one high form of sentiment in particular, the love of country, receives a powerful and general stimulus from the bloody strife; . . . but this is, as every curse and every scourge that is wielded by Providence for the chastisement of man is, an appointed instrument for tempering human souls in the seven-times-heated furnace of affliction, up to the standard of angelic and archangelic virtue."

Lord Morley, "*Life of Gladstone*."

PAIN AND SACRIFICE.

The sacrifices and the self-denials of the Sermon on the Mount are not dependent on outward conditions: they simply represent the price which *must* be paid in some shape or other for all true and pure living. The alternative of loss, of pain, of being ill thought of, meets from time to time every one, wherever he is placed, who aims at anything above the dead level of custom, much more at such a standard as the Christian's. Surely deep and fervent effort may be there, where nothing is the token of its presence: it may be there with its bitter surrenders of will, its keen self-control, its brave and deliberate welcomings of pain, masked behind the turmoil of life or the long silence of study: it may be there, stern and high in its choice: stern in its views of the world, stern in its judgment of itself, stern in its humility: yet nothing to be seen but the performance of the common round of duty,—nothing to be shown but the playfulness which seems to sport with life.

Dean Church.

We cannot kindle when we will
The fire which in the heart resides;
The spirit bloweth and is still,
In mystery our soul abides.
But tasks in hours of insight will'd
Can be through hours of gloom fulfill'd.

With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done.
Not till the hours of light return,
All we have built do we discern.

Matthew Arnold.

God sets the soul long, weary, impossible tasks, yet is satisfied by the first sincere proof that obedience is intended, and takes the burthen away forthwith. "Could ye not watch with Me one hour?"

It becomes a fact of experience to those who truly live, that not only must we give up all in order to obtain all, but that we must do so before we attain to any assurance that such will be our reward. Where, otherwise, would be the sacrifice?

Coventry Patmore.

To lack the loving discipline of pain
Were endless loss.

Archbishop Trench.

THE WATCH BY NIGHT.

The Ark of God is in the field,
Like clouds around the alien armies sweep;
Each by his spear, beneath his shield,
In cold and dew the anointed warriors sleep.

And can it be thou liest awake,
Sworn watchman, tossing on thy couch of down?
And doth thy recreant heart not ache
To hear the sentries round the leaguered town?

Oh dream no more of quiet life;
Care finds the careless out; more wise to vow
Thine heart entire to Faith's pure strife;
So peace will come, thou knowest not when or how.

John Keble.

It is always true that "he who saves his life shall lose it": it is not always true that "he who loses his life shall save it." For he must know

and trust the ultimate meaning of his loss. Our Lord's promise is, "He who loses his life *for My sake and the Gospel's* shall save it." These additional words take the blindness and the bitterness out of sacrifice. Sometimes indeed the actual pain of the sacrifice is not spared. Jesus Himself felt it keenly. But the spirit is sustained by the joy of the issue. *Archbishop Lang.*

STIGMATA.

Must I be wounded in the tireless feet
That hasted all the way
My Dear to greet?
Shall errant love endure this hard delay,
Limping and slow
On its ascents to go?
Yea, this must be,
If thou would'st come with Me:
Thus only can
My seal be set on man.

Must I be wounded in the busy hands
That labour to fulfil
Industrious love's demands
Within the circle of Thy sovereign will?
And can it fall within that will to let
Thy child from all repayment of its debt?
Yea, this must be,
If thou would'st work for Me:
Thus only can
My seal be set on man.

And is it thus? then gladly I go lame,
Bring nought within my hands save this Thy sign:
See, I exult! all bliss is in the flame
That mars, yet brands me Thine.

Thine are my members: strike again and give
A deeper, sweeter hurt, that dying I may live.
Yea, this must be
Since I would live to Thee:
Thus only can
Thy seal be set on man.

Make Thou Thy blazon perfect; let my heart
The piercing wound of Thy swift love receive,
That only cunning lance which hath the art
Man's sickness to relieve.
Make the place deep and wide,
That Thou may'st find a nook therein to hide:
For this must be,
And Thou shalt dwell in me.
Thus only can
Thy seal be set on man.

Evelyn Underhill.

It is significant that, in the world as it is, everything that is worth having is won through pain.

Pain is a necessary moment in that ever-deepening relation to God which is our blessedness. For it is not at our worst but at our best that we feel it most keenly.

Nearness to God is nearness to the fire.

Where did St. Paul learn his doctrine of pain? From the Cross. The cardinal point of his preaching is "Jesus Christ and Him crucified." That great fact of the Cross is indeed the key to the spiritual understanding of pain. . . . The Cross was the great battlefield on which perfect love met the hate of the evil one; and the victory was won once for all, not by might nor by power, but by the voluntary endurance of all the pain that could be heaped upon the head of the Son of Man.

"Your sorrow shall be turned into joy": not, shall give place to joy or be succeeded by joy, but the sorrow itself becomes joy; not passing away, but remaining as at least material for the joy.

"*Pain and Gladness.*"

Work, be unhappy, but bear life, my son.

R. Browning.

And so I live you see,—
Go through the world, try, prove, reject,
Prefer, still struggling, to effect
My warfare: happy that I can
Be crossed and thwarted as a man—
Not left in God's contempt apart
With ghastly smooth life, dead at heart—
Tame in earth's paddock as her prize—
. . . how dreadful to be grudged
No ease henceforth, as one that's judged,
Condemned to earth for ever, shut
From heaven!

R. Browning.

Then welcome each rebuff
That turns earth's smoothness rough—
Each sting that bids nor sit nor stand,—but go!
Be our joy three parts pain!
Strive, and hold cheap the strain!
Learn, nor account the pang: dare, never grudge the throe!

R. Browning.

The perfect human life is the life of Christ. And what is the Christ-life but sacrifice,—sacrifice as the supreme expression and ardour of self-subjecting love? The life, not of fulness, but of sacrifice of the earthly self and the things which go

to the filling of it,—the life of willing sacrifice, nay, of joy and satisfaction in sacrifice—the life of Christ the Master, and of those who have found their life by realizing Christ.

I do not merely say this is hard for me to reach, with my mixed and smothered nature, hard to practise, or to love; it is more than this—it is hard for me even to appreciate or understand. I need purifying of habit and soul; I need changed mode and quickened powers of insight; I need a gradual initiation, an opening out of new meanings, a shifting of the old proportions and appearances of things—before I shall really be able even to understand, even thoroughly to believe in this—to believe in it, that is, not as paradox, but as truth; not as misery, but as joy; not as failure of human life, but as its perfectness.

R. C. Moberly.

The uses of adversity are sweet—when we have learnt to use them; but the process of acquiring them is bitter to the extreme, and in the majority of cases leaves indelible scars upon the soul.

T. J. Hardy.

. . . If, impatient, thou let slip thy cross,
Thou wilt not find it in this world again,
Nor in another; here, and here alone,
Is given thee to *suffer* for God's sake.
In other worlds we shall more perfectly
Serve Him and love Him, praise Him, work for Him,
Grow nearer and nearer Him with all delight;
But then we shall not any more be called
To suffer, which is our appointment here.
Canst thou not suffer then, one hour, or two?

And while we suffer, let us set our souls
To suffer perfectly; since this alone,
The suffering, which is this world's special grace,
May here be perfected and left behind.

Measure thy life by loss instead of gain;
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice;
And whoso suffers most hath most to give.

God said to Man and Woman, "By thy sweat,
And by thy travail, thou shalt conquer earth";
Not by thy ease or pleasure:—and no good
Or glory of this life but comes by pain.
How poor were earth if all its martyrdoms,
If all its struggling sighs of sacrifice,
Were swept away; and all were satiate—smooth;
If this were such a heaven of soul and sense
As some have dreamed of;—and we human still!
Nay, we were fashioned not for perfect peace
In this world, how-so-ever in the next:
And what we win and hold is through some strife.

E. Hamilton King.

Sorrow is no useless, barren accident, but an event that has its place amid the sum of circumstances which constitute existence. It is to be met, as they are met, with all our faculties alert, with all our activities brought into effective co-operation. By sorrow the soul is summoned out to handle its proper material—to encounter its anticipated fate. It is not imprisoned within a blank period of unintelligible impotence, but is kindled to a finer energy. It rouses itself to achieve, to attain, to obey the sterner stress. The pressure that has fallen upon it, it knows to be fertile in

great uses; and it braces its power to prove the hour to the full.

Sorrow is no time of mere loss, or bewilderment, or inactivity. It is the gate into the deeper and wider domain, where Spirit, and Reason, and Imagination may, by bravely facing their affliction, win their freedom, and see into the mystery of God. . . . So it is that the Soul, though it shrink from the touch of sorrow as our Lord Himself shrunk, yet may, in the end, through its tears, give thanks to God, that its sorrow was not in vain;—was not a blind hour of impotence, but held a secret in it, so tender and so strong, that it was well worth all the pain the Lord gave to its winning. For it is the secret of the Joy which was won by Jesus for us out of the travail of His Soul—the Joy which nothing can ever take from us. "Ye now therefore have sorrow. But be of good cheer; I have overcome the world."

H. Scott Holland, Preface to "The Hallowing of Sorrow."

There is no thought which in Sorrow will so lift us up really as the thought that joy and sorrow, success and failure, work out the discipline of the Christian character. If there is any realization of what self-surrender means, if the words, "And here we offer and present to Thee our souls and bodies to be a reasonable, holy, and lively sacrifice," have meant anything in days of peace, then Sorrow will teach, as no other experience can teach, what God can do and does do for His own.

A great Sorrow is a distinct call from God to a higher life. In the first days of enforced quiet, in the weeks and months which follow, it may be that one sees fresh opportunities, fresh duties, fresh

renunciations. Possibly there may be no outward change, one may or may not seem to be living a more "religious" life than before, but inwardly, in those who hear God's voice, there will be a difference. Prayer, meditation, communion, must surely be more frequent, more intense, more real, and in the soul a greater detachment from the world, a perpetual return to the shrine wherein is left for ever the most precious, the holiest things of life.

E. R., The Hallowing of Sorrow.

The love of God is not a *pis aller*, something with which we try to content ourselves. It is a truth which all Christian souls must learn, and to which knowledge Sorrow may be a royal road.

And therefore, to all who have undergone the discipline of a great Sorrow, and have heard the Voice of God, there will come the light of God's Face lifted upon them, the sense of the gifts of strength and comfort. As we look back, and as the Via Dolorosa is surveyed, we shall often feel that in very terrible times One was with us, and "His Form was like unto the Son of God."

"Happy indeed," says a spiritual writer, "the stones that God chooses to be living stones in His spiritual temple, though they be hammered and hewed to be polished for it by afflictions and the inward work of mortification and repentance."

Ibid.

Of the dead who have fallen in battle the wide earth itself is the sepulchre; their tomb is not the grave in which they are laid, but the undying memory of the generations that come after them. They perish, snatched in a moment, in the height

of their achievement, not from their fear, but from their renown. Fortunate! And you who have lost them, you, who as mortal have been born subject to disaster, how fortunate are you to whom sorrow comes in so glorious a shape!

Mazzini.

FAREWELL.

Mother, with unbowed head
Hear thou across the sea
The farewell of the dead,
The dead who died for thee.
Greet them again with tender words and grave,
For, saving thee, themselves they could not save.

To keep the house unharmed
Their fathers built so fair,
Deeming endurance armed
Better than brute despair,
They found the secret of the word that saith,
"Service is sweet, for all true life is death."

So greet thou well thy dead
Across the homeless sea,
And be thou comforted
Because they died for thee.
Far off they served, but now their deed is done,
For evermore their life and thine are one.

Henry Newbolt

THE SPIRIT OF PRAYER AND PENITENCE.

"Let prayers, and supplications, and giving of thanks, be made for all men; for kings, and all that are in authority; for this is good and acceptable in the sight of God our Saviour." We, who must love our neighbours as ourselves, must also pray for them as for ourselves, with this only difference, that we may enlarge in our temporal desires for kings, and pray for secular prosperity to them with more importunity than for ourselves; because they need more to enable their duty and government, and for the interests of religion and justice. This part of prayer is by the Apostle called "intercession"; in which, with special care, we are to remember our relatives, our family, our charge, our benefactors, our creditors, not forgetting to beg pardon and charity for our enemies, and protection against them.

Rely not on a single prayer in matters of great concernment; but make it as public as you can, by obtaining of others to pray for you—this being the great blessing of the communion of saints, that a prayer united is strong, like a well-ordered army; and God loves to be tied fast with such cords of love, and constrained by a holy violence.

Every time that is not seized upon by some other duty is seasonable enough for prayer; but let it be performed as a solemn duty morning and evening, that God may begin and end all our business; that "the outgoing of the morning and evening may praise Him"—for so we bless God, and God blesses us. And yet fail not to find or

make opportunities to worship God at some other times of the day, at least by ejaculations and short addresses, more or less, longer or shorter, solemnly or without solemnity, privately or publicly, as you can, or are permitted—always remembering, that as every sin is a degree of danger and unsafety, so every pious prayer and well-employed opportunity is a degree of return to hope and pardon.

Jeremy Taylor.

THE CHURCH IN PRAYER.

Why loiterest within Simon's walls,
Hard by the barren sea,
Thou Saint! when many a sinner calls
To preach and set him free?

Can this be he, who erst confessed
For Christ affection keen,
Now truant in untimely rest,
The mood of an Essene?

Yet he who at the sixth hour sought
The lone house-top to pray,
There gained a sight beyond his thought—
The dawn of Gentile day.

Then reckon not, when perils lower,
The time of prayer mis-spent;
Nor meanest chance, nor place, nor hour,
Without its heavenward bent.

J. H. Newman.

I have not been as Joshua, when he fought
The hosts of Amalek in the valley found,
My voice hath never, like a trumpet sound,
Victory for the falling victors wrought.
But I, with Aaron, faint yet unafraid,
Held up the hands of Moses while he prayed.

Mary E. Coleridge.

God is not the God of a single nation as against the rest; just as He is not the God of a single family as against others. But He is the God of nations and the Judge among the nations. Every true nation that believes in God and does righteousness, can claim the promise of these words, as much as the Jewish nation could, "The eternal God is thy refuge, and underneath are the everlasting arms." There are times when a nation becomes for a while vividly conscious of its corporate life. These times are not the dangerous "hours of wealth," but the more blessed, because the more uniting moments of common anxiety and trouble. Then it is that a silence is made in which you almost hear the pulsings of that mighty heart: then the great and small alike forget their miserable individuality and rise to remember that they are parts of a whole. In reckoning up what spiritual gains we may set against the evils and losses of war, we shall do well to lay stress on its proved power to unite the nation as a single man in presence of a common trouble. This unity is God's highest gift to a people. The renewed sense of it is a promise that He has not forsaken us.

We believe that God is not our God alone, but the one God Who "hath made of one all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord." But this large faith shall not prevent us from invoking the God of our fathers, Whose Hand we trace in all our national history; from committing our cause to Him, in repentance and humility, but yet in strong confidence. For all the pride and selfishness that

mingles with our motive, for all in detail that may have been wrong in the method of our policy, and for the most part it is too soon for human judgment to pronounce on that—we know that He will punish us. But we believe that our cause is bound up with liberty and human progress, and we call upon God to prosper our effort to maintain it. "The Lord our God be with us, as He was with our fathers." The Lord our God unite us, and keep us united. The Lord our God forgive us, and purify us, and lead us in the paths of righteousness, for His Name's sake. So, though we walk through the valley of the shadow of death, for ourselves and for our brothers we will fear no evil; "The eternal God is our refuge, and underneath are the everlasting arms."

Let us see to it that we humble ourselves before Him Who is willing to make us the instrument of His purpose. He is calling us by the providence of events to take a lowlier estimate, not of our task, but of ourselves, that we may be the fitter for His high service. It is not craven fear which has been sending us to our prayers. . . . Our motives in the main are two: a desire for corporate prayer for our nation, that it may have God's help in fulfilling its responsibility, both now and when at the close of the war we have to show why we waged it by our action after it; and sympathy with the sufferings of individuals, a longing to pray for the wounded and the dying, wounded and dying for us, and for the bereaved who have made so great sacrifices for our sakes. These are our prayers; and to them we must add not only our thanksgivings for God's great goodness to us as a people, but also a confession of our many common sins. Thankful and humble, we loose the shoe

from off our foot, because the ground on which we stand at this crisis is holy ground; and we wait in hushed silence to learn what the Lord God would say to us.

I would venture to suggest to you that you should observe Fridays with the same observance as you give to Lent, and use them for the special purpose of humble intercession. Let them be in some sense real fasts, so far as your occupations and your health may allow; and as you humble yourselves before God, think not of your own needs or your own shortcomings, but send up your prayers in common to Almighty God on behalf of the nation, that He will pardon our many national sins, that He will give us the spirit of penitence and amendment, that He will fill us with a sense of national mission and responsibility, that He will prosper our arms and protect our soldiers and sailors, that the blood of England's sons may be precious in His sight, that He will accept our sacrifice, and that He will decide the issue of the war in righteousness, to the blessing of our brave foes as well as of ourselves, and to the furtherance of His purpose of the unity of mankind in Christ Jesus our Lord.

Dr. J. Armitage Robinson.

THE VIGIL.

England! where the sacred flame
Burns before the inmost shrine,
Where the lips that love thy name
Consecrate their hopes and thine,
Where the banners of thy dead
Weave their shadows overhead,
Watch beside thine arms to-night,
Pray that God defend the Right.

Think that when to-morrow comes
War shall claim command of all,
Thou must hear the roll of drums,
Thou must hear the trumpet's call.
Now before they silence ruth,
Commune with the voice of truth;
England! on thy knees to-night
Pray that God defend the Right.

Hast thou counted up the cost,
What to foeman, what to friend?
Glory sought is Honour lost,
How should this be knighthood's end?
Know'st thou what is Hatred's meed?
What the surest gain of Greed?
England! wilt thou dare to-night
Pray that God defend the Right?

Single-hearted, unafraid,
Hither all thy heroes came,
On this altar's steps were laid
Gordon's life and Outram's fame.
England! if thy will be yet
By their great example set,
Here beside thine arms to-night
Pray that God defend the Right.

So shalt thou when morning comes
Rise to conquer or to fall,
Joyful hear the rolling drums,
Joyful hear the trumpet's call.
Then let Memory tell thy heart:
"England! what thou wert, thou art!"
Gird thee with thine ancient might,
Forth! and God defend the Right!

Henry Newbolt.

Prayerfulness means more than prayer, for it means prayer become an abiding principle of the life, a permanent attribute of the character, a perpetual state. It is possible to say stated prayers at stated intervals, on stated days; and to be regular in morning and evening, and even in noonday devotion, and yet to be far removed from the real life of prayer. Prayer has been defined to be a wish referred to God; and if we could keep this thought before us, it would help us to acquire the habit of prayer by making us refer each wish as it came into our mind, to God, for His assistance in furtherance or frustration. And the way to this is to practise short, informal, spontaneous prayer; ejaculatory, as it is called, from being darted arrow-like to heaven. We have examples of such prayer in the short, sharp cries of our own Liturgy, "O God, make speed to save us!" "O God, make clean our hearts within us!" "O Son of David, have mercy upon us!" They ask for nothing; they expect no answer to come to us in a definite shape; they are simply inarticulate, cry-like, sob-like, intense upliftings of the heart to God; efforts to rise into an atmosphere where our spirits can breathe freely sighs of the home-sick soul. *J. R. Illingworth.*

What we have to do then is to wait ever upon God, with an open and teachable mind, for indication of His particular purpose at each particular time; then we can pray with all our hearts for that particular thing, knowing that God wills to give it, and wills us to pray for it; yes, and will give it in fuller measure in proportion to the earnestness of our prayer. *Dr. Arthur Chandler (Bishop of Bloemfontein).*

THE LIBERATED HOSTS.

As clouds sweep over the moon,
The hosts of the dead pass by:
They veil the terrible face,
The inviolate face of the sky.
They fill the winds of the world
With the sound of their gentle breath;
They temper the glitter of life
By the merciful shadow of death.

How should we bear our life
Without the friendship of the happy dead?
The many-meshed deceit
Of sense, heart's cold and heat,
The feverish strife,
By which encompassèd
We grope our way
Towards the peopled splendours of their day?

They see
The stedfast purpose of eternity.
Their care is all for us; they whisper low
Of the great heritage
To which we go.
As one may tell a child of tender age
Of manhood and its joys,
They from our toys
Call us to contemplation of the light.
We, all unknowing, wage
Our endless fight
By ghostly banners led,
By arms invisible helped in the strife.
Without the friendship of the happy dead
How should we bear our life?

Evelyn Underhill.

COURAGE AND HOPE.

His Majesty loveth exceedingly courageous souls.

St. Theresa.

Stand thou firm, as an anvil when it is smitten. It is the part of a great athlete to receive blows and be victorious. But especially must we for God's sake endure all things, that He also may endure us.

St. Ignatius.

Trouble is the next best thing to enjoyment: and there is no fate in the world so terrible as to have no share in either its joys or its sorrows.

H. W. Longfellow.

Everywhere the greater joy is ushered in by the greater pain.

Ellen Watson.

Oftentimes it is not so much the greatness of thy trouble as the littleness of thy spirit that maketh thee to complain.

Jeremy Taylor.

It is the mourners who are comforted: those that bear griefs of their own, or bear griefs of others fully, do not despair, though the mere onlooker may well despair.

"Why should it then aggrieve thee to suffer awhile, seeing it is My will and My worship?"

It is God's will that we take His behests and His comfortings as largely and as mightily as we may take them, and also He willeth that we take

our abiding and our troubles as lightly as we may take them, and set them at naught. For the more lightly we take them, and the less price we set on them, for love, the less pain we shall have in the feeling of them, and the more thanks and meed we shall have for them.

This word: "Thou shalt not be overcome," was said full clearly and full mightily, for assuredness and comfort against all tribulations that may come. He said not: "Thou shalt not be tempested, thou shalt not be travailed, thou shalt not be afflicted"; but He said: "Thou shalt not be overcome." God willeth that we take heed to these words, and that we be ever strong in sure trust, in weal and woe. For he loveth and enjoyeth us, and so willeth He that we love and enjoy Him and mightily trust in Him; and *all shall be well.*

Julian of Norwich.

"God comfort all who mourn!" I said,
And I was thinking but of one.
O, many another mourns his dead,
For many a man his life is done!
And I was thinking but of one.

I dare not say, "God comfort him!"
'Tis not for me such words to say.
Fast prisoned in my cloister dim,
For Man and not for men I pray.
But O, "God comfort all!" I say.

M. E. Coleridge.

Sunshine let it be or frost,
Storm or calm, as Thou shalt choose;
Though Thine every gift were lost,
Thee Thyself we could not lose.

Ibid.

It is a commonplace that we cannot answer for ourselves before we have been tried. But it is not so common a reflection, and surely more consoling, that we usually find ourselves a good deal braver and better than we thought. I believe this is every one's experience; but an apprehension that they may belie themselves in the future prevents mankind from trumpeting this cheerful sentiment abroad. I wish sincerely . . . there had been some one to put me in a good heart about life when I was younger; to tell me how dangers are most portentous on a distant sight; and how the good in a man's spirit will not suffer itself to be overlaid, and rarely or never deserts him in the hour of need.

It is a poor heart, and a poorer age, that cannot accept the conditions of life with some heroic readiness. *R. L. Stevenson.*

One who never turned his back, but marched breast forward,
Never doubted clouds would break;
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

R. Browning.

Reliance upon God is of course the source of religious restfulness: "Thou shalt keep him in perfect peace whose heart is stayed on Thee." But under what conditions is this reliance upon God most perfectly exhibited? When God's will is recognized in everything that happens; when every passing moment is regarded as charged with a message which comes from Him, tells us about Him, and is a bond of union between Him and us.

God's orders come through the things that happen from moment to moment; and, as we grow in the power of insight which results from simplicity of heart, the divine orders speak out more clearly in these daily happenings. . . . In thus living for the moment, we are living in eternity; we are in constant touch with the Permanent.

The mind that "watches and receives" at God's feet will be best able to enter into God's purposes, and to react readily and promptly to each new indication of His will; it will neither be shackled by habit nor blinded by conceit, but, rooted and grounded in God, will meet each new occasion with the response which is in accordance with that will of God which it is getting to understand.

Dr. Arthur Chandler
(*Bishop of Bloemfontein*).

Say not the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been, they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light.
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright.

Arthur Hugh Clough.

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